



Minutes of the Synod
and
Yearbook
of the
REFORMED PRESBYTERIAN CHURCH
OF NORTH AMERICA
1980

CHURCH HEADQUARTERS

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MINUTES
of the
ONE HUNDRED AND FIFTY-FIRST
SYNOD
of the
REFORMED PRESBYTERIAN CHURCH OF
NORTH AMERICA

**Carleton College
Northfield, Minnesota
August 7-13, 1980**



MODERATOR OF SYNOD—1980
 Pastor Gene Spear

THURSDAY, AUGUST 7, 1980, 9 A.M.

The One Hundred Fifty-First Synod of the Reformed Presbyterian Church of North America met pursuant to adjournment at Olin Hall, Carleton College, Northfield, Minnesota, on Thursday, August 7, 1980, at 9 a.m. This Synod met in conjunction with the denominational family conference. The Retiring Moderator, Professor J. Renwick Wright, preached the keynote address of the conference the night before. He preached from Isaiah 43:1-21 on the theme "The Christian Family Confronts the Eighties—Biblically."

The Court was led in devotions by Wayne Spear. He preached from II Corinthians 7 on the theme "Christ in You . . . New Dimensions in Sin and Repentance."

The Court was constituted in prayer by the Moderator.

The Roll was made up and is as follows for all the meetings of Synod:

THE ROLL OF SYNOD

Ruling Elders are indented

Adams, Roy M., Eastvale	XXXXXX
Backensto, Bruce, Colorado Springs	XXXXXXX
Barclay, Lee, Seattle	XXXXXXX
Bishop, James, Southside Indianapolis	XXXXX
Blackwood, Roy, Indianapolis	XXXXXXX

Blair, S. Ray, Rose Point	XXXXXXXX
Boyle, Samuel, Orlando	XXXXXXXX
Burns, Alan, Almonte	XXXXXXXX
Carson, David M., Geneva College	XXXX XX
Carson, James, Los Angeles	XXXXXXXX
Carson, Norman M., Geneva College	XXXXXXXX
Caskey, Kenneth, Los Angeles	XXXXXXXX
Caskey, R. Wyley, National Reform Association	XXXXXXXX
Chao, Charles, Reformation Translation Fellowship	XXXXX
Conte, Stephen	XXXXXXXX
Coon, David C., White Lake	XXXXXXXX
Coon, Philip L.,	XXXX XX
Copeland, E. Clark, Seminary	XXXXXXXX
Copeland, Joe, Hays	XXXXXXXX
Copeland, Lloyd, Denison	XXXXXXXX
Copeland, Stanley, Bloomington	XXXXXXXX
Cornell, William, Cambridge	XXXXXXXX
Cummings, Bruce, Greeley	XXXXXXXX
Dobbs, James, Tusca Area	XXXXXXXX
Duffield, Wayne, Rimersburg	XXXXXXXX
Edgar, John O.	XXXXXX
Edgar, Kermit S., Eastvale	XXXXXXXX
Edgar, William, Broomall	XXXXXXXX
Elliott, D. Howard	XXXXXXXX
Faris, Paul E., Lisbon	XXXXXXXX
Felker, Donald W.	XXXXXXXX
Finley, William, Sparta	XXXXXXXX
Fox, Dennis A., Columbus	XXX
Franklin, Godfrey, Selma	XXXXXXXX
Fry, Greg, Deacon—Midwest	XXXXXXXX
Gangadean, Surrendra, Phoenix	XXXXXXXX
Ganz, Richard, Broomall	XXXXXXXX
Good, Ronald V., New Alexandria	XXXXXXXX
Gouge, Donald, Fresno	XXXXXXXX
Graham, Chester, Quinter	XXXXXXXX
Hemphill, Bruce, Hays	XXXXXXXX
Hemphill, E. Raymond, Park City	XXXXXXXX
Henning, Robert, Winchester	XXXXXXXX
Hindman, Reed, Minneola	XXXXXX
Humphreys, James, Sterling	XXXXXXXX
Huston, Wyatt, Winchester	XXXX X
Hutcheson, T.M., Superior	XXXXXXXX
Hutcheson, T. Richard	XXXXXXXX
James, Russell, Hebron	XXXXXXXX
Joseph, Ralph E., Easton	XXXXXXXX

Joseph, Raymond P., West Lafayette	XXXXXXX
Keddie, Gordon J., North Hills	XXXXX
Kennedy, Kenneth, Rose Point	XXXXXXX
Keys, Lewis, Santa Ana	XXXXXXX
Keys, Wilbur, Belle Center	XXXXXXX
Kilpatrick, Lester	XXXXXXX
Leach, Charles, Syracuse	XXXXXXX
Long, William, West Lafayette	XXXXXXX
Lowe, Duncan, State College	XXXXX
Mann, Robert, Westminster	XXXXXXX
Martin, J. Bruce, Hebron	XXXXXXX
Martin, Melville, Allegheny	XXXXXXX
Martin, Paul M., Phoenix	XXXXXXX
Martin, Philip W., Fresno	XXXXXXX
Masunaga, Toshio, Higashi-Suma	XXXXXXX
McBurney, Kenneth A., Almonte	XXXXXXX
McCracken, D. Raymond, Minneola	XXX
McCracken, J. Paul, Westminster	XXXXXXX
McCracken, Paul D.	XXXXXX
McCracken, Robert B., Walton	XXXXXXX
McElhinney, Paul, Morning Sun-Sharon	XXXXXXX
McFarland, Glenn E., Santa Ana	XXXXXXX
McFarland, Marion L., Ogemaw	XXXXXXX
McFarland, Robert, Quinter	XXXXXXX
McIlwee, Dewey, Deacon—New York	XXXXXXX
McKissick, Robert, Oakdale	XXXXXXX
McMillan, John A., Marion	XXXXXXX
McMillan, Richard, Elkins Park	XXXXXXX
McMillan, Robert, Coldenham-Newburgh	XXXXXXX
McMillan, Willard, Geneva College	XXXXXXX
Milroy, Jerrold, Shawnee	XXXXXXX
Mitchel, Waldo	XXXXXXX
More, Robert, Jr.	XX
Morrow, Robert, Sparta	XXXXX
Morton, Jack, Deacon—St. Lawrence	XXXXXX
Mullinix, Donald, Indianapolis	XXXXXXX
Nickerson, Ronald, Washington	XXXXXXX
Patterson, Paul, First Beaver Falls	XXXXXXX
Pennington, James, Greeley	XXXXXX
Piper, Donald, Seattle	XXXXXXX
Piper, Wilmer, Topeka	XXXXXXX
Price, George W., Ridgefield Park	XXXXXXX
Price, Thomas A. Jr., Tusca Area	XXXXXXX
Ramsey, John, Syracuse	XXXXXXX
Reyle, Stanley, College Hill	XXXXXXX

Rice, Robert G., Rochester	XXXXXXX
Robb, Merrill, Geneva	XXXXXXX
Robson, Edward, Syracuse	XXXXXXX
Roby, Ed, Hetherton	XXXXXXX
Russell, Hartley, Walton	XXXXXXX
Sanderson, W. Kenneth, Allegheny	XXXXXXX
Shafer, Phillip, Coldenham-Newburgh	XXXXXXX
Smith, Dale, Lisbon	XXXXXXX
Smith, Dean R., College Hill	XXXXXXX
Smith, Kenneth G., Covenant Fellowship	XXXXXXX
Spear, Gene W., Mukonoso	XXXXXXX
Spear, Wayne R., Seminary	XXXXXXX
Stegall, Ronald, Lawrence	XXXXXXX
Sterrett, Charles, Southfield	XXXXXXX
Sterrett, Samuel, Oakdale	XXXE E XX
Stevenson, Raymond, Southfield	XXXXXXX
Stewart, Bruce, Seminary	XXXXXXX
Tweed, John, Geneva	XXXXXXX
Tweed, Robert, Anchorage	E XXXXXX
Van Osdol, Randy, Morning Sun-Sharon	XXXXXXX
Ver Hage, Isaac, Hetherton	XXXXXXX
Vincze, John, New Alexandria	XXXXXXX
Wagner, Eileen, Deacon—Pacific Coast	XXXXXXX
Ward, Harold, Shawnee	XXXXXXX
Weilersbacher, Donald, San Diego	XXXXXXX
White, John H., Geneva College	XXXX XX
Wilson, David, Deacon—Pittsburgh	XXXX XX
Wilson, J. Paul, Covenant Fellowship	XXXXXX
Wolcott, Lauren, Marion	XXXXXXX
Wright, James, Orlando	XXXXXXX
Wright, J. Renwick, Seminary	XXXXXXX

Delegates without certificates were seated. Elders, not delegates, were made consultative members of the Court and granted privileges of the floor for the sessions of the Synod.

The following teaching elders were introduced as teaching elder delegates to the Court for the first time: Isaac VerHage, Hetherton; Samuel Sterrett, Oakdale; Randy Van Osdol, Sharon; Stephen Conte, Iowa Presbytery. Garland Kincaid, Ohio-Illinois Presbytery, and David Peachy, West Lafayette, were introduced in abstentia.

The following ruling elders were introduced as ruling elder delegates to the Court for the first time: Robert Mann, Westminster; Dennis Fox, Columbus; Robert McKissick, Oakdale; Stanley Reyle, College Hill; Richard McMillan, Elkins Park; Samuel Boyle, Orlando; Lee Barclay, Seattle; Bruce Cummings, Greeley.

The following deacons were introduced as deacon delegates to the Court for the first time: Mrs. George (Eileen) Wagner, Fresno-Pacific Coast; Greg Fry, Hays-Midwest; Dewey McIlwee, Col-denham-Newburgh-New York; David Wilson, Geneva-Pittsburgh.

The following officers were duly nominated and elected for this meeting of Synod: Gene Spear, Moderator; Paul Martin, Clerk; Stanley Copeland, Assistant Clerk.

The Memorial Service was held. Memorials were read for Pastor Argos Zodiates and Pastor M. Wylie Dougherty. They appear in the Appendix to the Minutes.

It was noted that the following elders had died since the last meeting of Synod: Harry McElwain, Phoenix; James R. Smith, Lisbon; George Craig, Hebron; Edwin McBurney, Montclair.

It was noted that the following ministers' wives had died since the last meeting of Synod: Mrs. Blanche (Elmer) Russell; Mrs. Eleanor Jameson; Dr. Edna (Boyd) White; Mrs. Margaret Willson McFarland; Mrs. Iva (Clifford) Mathews Milroy.

Samuel Boyle led the Court in the Memorial Prayer.

The following papers were presented to the Court:

80-1 from Midwest Presbytery concerning "The Call and Financial Agreement" was referred to the Judicial Committee.

80-2 from the Midwest Presbytery concerning the signing of Ordination Queries was referred to the Judicial Committee.

80-3 a Report from the Iowa Presbytery concerning the disposition of the irregularities noted in their Minutes by the Committee of Records of Presbyteries from the Synod of 1979 was referred to the Judicial Committee.

The Report of the Clerk was taken up. Items 1-6f were adopted. Item 6g was referred to the Moderator for appointment. The Presbyteries were granted the privilege to meet during the meeting of Synod. The Report as a whole was received and is as follows:

REPORT OF THE CLERK OF SYNOD

The clerk of the 1979 Synod respectfully reports that he has carried out the duties assigned to him by the Synod.

The **1979 Minutes of Synod and Yearbook** was edited by the clerk and typeset and printed by KNI of Anaheim, California. I'm sorry for the blurring of some of the printing. We are trying various things to cut down the cost of printing the **Minutes**, this includes the use of other typesetters and printers—besides Mercury Press which we have used in the past. The cost this year was significantly less than previous years. In trying to get the books printed more quickly we cut out one

step which caused there to be several mistakes in the index of material. This year we hope to have the type set in Phoenix so that I can make corrections more easily.

Letters were sent to all boards and committee chairmen reminding them that reports for Synod are to be in the hands of the clerk by June 1 for inclusion in the **Digest**. The **Docket** for the 1980 Synod has been prepared by the clerk, and will be included in the **Digest**. These have been reproduced and mailed by the Office of the Board of Education and Publication. In an effort to allow more participation of Synod members in the conference program the meetings of Synod have been scheduled only for morning sessions. A synopsis of rules of Synod has been included in the **Docket**.

Thirty-seven overtures sent down by the Synod of 1979 to sessions of the church have been sent out in sufficient quantity for each elder to receive a copy. Blanks for the recording of the vote on the overtures were supplied to each clerk of session and are being returned to the clerk.

Recommendations:

1. The order of business and the hours of meeting in the **Docket** be accepted as the agenda for this meeting of Synod.
2. That the parliamentarians for this meeting of Synod be J. Renwick Wright, Bruce C. Stewart and Lester E. Kilpatrick.
3. That the precentor for this meeting of Synod be Robert Copeland.
4. That the Committee on Announcements for this meeting of Synod be William Finley, Richard McMillan and Dennis Fox.
5. That an offering be taken to defray the expenses of Synod on Monday morning following the reading of the Minutes.
6. That the following be referred to the Nominating Committee:
 - a. A Committee on Arrangements and Devotions for the 1981 Synod.
 - b. A Committee on Time and Place for the 1982 Synod.
 - c. Those to whom letters of Remembrance should be sent (**1974 Minutes**, p. 60).
 - d. Delegates: to NAE Convention, and to serve as Synod's member on NAE Board of Administration.
 - e. Those to be elected to fill vacancies on Synod's Boards and permanent committees.
 - f. One to be appointed to the 1981 Committee on Travel Fund and Absences.
 - g. A Committee to Canvass the overtures sent down by the 1979 Synod.

Respectfully,
Paul M. Martin, Clerk

The Report of the Stated Clerk was taken up. Corrections were made. The Report was received and is as follows:

STATED CLERK'S REPORT

December 31, 1979

Statistics of the Reformed Presbyterian Church of North America as of December 31, 1979, for the second year in a row show an increase in membership. The increase of 1979 over 1978 is 10. It should be noted that there was a decrease of 114 members for "Other" reasons which would assume that almost a third of the decrease is because of purging the rolls.

CONGREGATIONS

	12/31/79	12/31/78
Congregations	67	66
Mission Stations	5	7
Men Under Care of Presbyteries	21	26
Licensed to Preach	9	8
Elders	274	276
Deacons	278	274
Missionaries	6	6
Sabbath School Average Attendance	2,748	2,668
Sabbath Worship Average Attendance	3,714	3,567
Young People's Societies Membership	241	346

Congregations Organized

Southside Indianapolis	01/12/79
Rochester Fellowship	12/07/79

Mission Station Disorganized

Hot Springs	02/20/79
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MINISTERS

	Totals		Pastors or Stated Supply	Other Church Work	Retired	Other
	1978	1979				
Iowa	4	2	2	0	0	0
Midwest	26	26	14	2	5	5
New York	8	8	7	0	0	1*
Ohio-Illinois	15	15	9	0	2	4
Pacific Coast	9	8	7	0	0	1
Pittsburgh	31	33	13	11	8	1
St. Lawrence	7	8	6	0	2	0
Japan	3	3	3	0	0	0
Totals	103	103	61	13	17	12

*Charles Sterrett still on roll of N.Y. Presby. on 12/31/79

Ordained and Installed

David Coon	Coldenham-Newburgh	02/23/79
Isaac Ver Hage	Hetherton	07/20/79
Samuel Sterrett	Oakdale	11/09/79

Ministerial Members Received

Garland Kincaid	Ohio-Illinois	11/09/79
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Installed

Robert Henning	Winchester	01/17/79
James C. Pennington	Greeley	06/19/79
William Cornell	Cambridge	06/29/79
Ronald W. Nickerson	Washington	08/24/79
Robert Rice	Rochester	12/07/79
S. Ray Blair	Rose Point	04/06/79

Released From Pastoral Charge

S. Ray Blair	Washington	12/01/78
John O. Edgar	Southfield	02/28/79
G. Duncan Lowe	Sharon	04/08/79
Bruce R. Backensto	Sterling	12/31/79
Charles S. Sterrett	Elkins Park	12/31/79

Removed By Death

Teaching Elder:		
Argos Zodhiates	Newton, Mass.	11/29/79
Ruling Elders:		
William G. Dodds	Geneva	02/04/79
Paul L. Courson	Rimersburg	05/07/79
Robert J. Mann	Hebron	05/24/79
Malcolm McDonald	Southfield	06/04/79
James Smith	Lisbon	08/17/79
Harry McElwain	Phoenix	11/03/79

Ministers Suspended

Robert Ulrich	04/30/79
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Ministers Deposed

Robert Ulrich	11/09/79
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Licentiatees

Larry Falk	Midwest
Joseph Paul	New York
Philip Pockras	New York
Robert Henninger	Ohio-Illinois
David Peachy	Ohio-Illinois
William Roberts	Ohio-Illinois
Philip Beard	Pittsburgh
Walter Swartz	St. Lawrence
George Hueber	St. Lawrence

MEMBERSHIP

	12/31/79	12/31/78
Communicant Members	3,912	3,964
Baptized Members	1,167	1,105
Total Membership	5,079	5,069
Increases		
By Baptism	93	100
By Profession of Faith	93	162
From Other R.P. Churches	135	86
From Other Denominations	33	36
Other	55	27
Total Increases	409	411
Decreases		
Deaths	45	79
To Other R.P. Churches	144	81
To Other Denominations	96	80
Other	114	128
Total Decreases	399	368

CONGREGATIONAL FINANCES

	1979	1978
Beginning Balances	\$ 423,123	\$ 287,867
Receipts	2,464,419	2,204,966
Disbursements:		
Pastor's Salaries	708,447	626,042
Synod's Budget	221,006	214,295
Other R.P. Works	149,848	159,570
Other	1,416,744	1,100,745
Total Disbursements	2,496,045	2,100,652
Ending Balances	\$ 391,587	\$ 392,181

ADDENDA

Ordained and Installed

David Peachy	W. Lafayette	05/04/80
Randy Van Osdol	Sharon	07/18/80

Installed

Charles Sterrett	Southfield	01/31/80
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Minister Received

Stephen C. Conte	Iowa Presbytery	04/05/80
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Pastors Released From Pastoral Charges

Harold B. Harrington	Broomall	05/31/80
D. Howard Elliott	Topeka	05/31/80
Lester Kilpatrick		
First Beaver Falls		
06/01/80		

Licensed

Joseph Paul	New York	01/19/80
Keith Magill	Ohio-Illinois	04/04/80
Philip Pockras	New York	04/10/80
Robert L. Hemphill	Pittsburgh	05/17/80
Ronald Graham	Pittsburgh	05/21/80
Randall Van Osdol	Pittsburgh	05/21/80
Byron Curtis	Pittsburgh	06/21/80

Congregations or Mission Stations Disorganized

Lake Reno	Iowa Presbytery	03/03/80
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Congregations Merged

Sharon/Morning Sun	Iowa Presbytery	04/05/80
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Removed by Death

Teaching Elder:

Wylie Dougherty Sterling 07/21/80

Ruling Elder:

George Craig Hebron 07/04/80

Louis D. Hutmire,
Stated Clerk

The Report of the Trustees of Synod was taken up. The financial reports were distributed. Item 1 was referred to the Nominating Committee. Items 2-5 were referred to the Committee on Finances. The Report was received and is as follows:

TRUSTEES OF SYNOD 1979 ANNUAL REPORT

The Trustees of the Synod of the Reformed Presbyterian Church of North America have held three regular meetings since the last meeting of Synod. The meetings were held on Saturdays in September, December and May, with some committees meeting the previous evening. Between meetings decisions are made by various committees. The attendance record of the Trustees this year was about 96%

Professional services are rendered to the Board by the following: McKee-Harrison, Inc., Indianapolis, Investment Advisor; Paine Webber Jackson & Curtis, Inc., Pittsburgh, Broker of Record; Charles E. McKissock, Pittsburgh, Legal Counsel; and Deloitte Haskins & Sells, CPA's, Pittsburgh, Auditors.

Income received from Pooled Investments in 1979 was \$262,-417.98 compared with \$243,574.01 in 1978. From this income, \$51,-364.63 was paid for the 1979 Office Expense, and the balance was distributed to the participating Pooled Investment Funds. The income distribution in 1979 was \$.2268 per participating share compared with \$.2087 per participating share in 1978. Market value per participating share on December 31, 1979 was \$4.343 compared with \$4.142 on December 31, 1978.

In 1979, three new loans from General Investment Funds were made: Ridgely Park (NYC) Congregation, \$20,000, 9¾%; Fresno Cong., \$27,000, 11% and Donald McCrory, \$13,000, 10%.

The following new loans were made in 1979 from the Building Loan Fund: Fresno Congregation, \$15,000, 5%; Ronald Nickerson, \$10,000, 5%; Selma Congregation, \$17,949.78, 2%. No mortgages are in arrears, while some mortgages are being repaid ahead of schedule. This fund has assets totaling \$309,658 at December 31, 1979.

We praise God for the raising of Synod's Budget again this year. We received \$257,067 which met the 1979 Budget of \$245,000 and left

\$12,067 towards the budget deficit from previous years. This still leaves a deficit of \$8,558. Our 1980 Budget is \$275,000 so we need to raise a total of \$283,558 in 1980 to meet the budget and clear the deficit. We are providing bulletin covers and bulletin board posters for 1980 and encourage each congregation to continue to promote Synod's Budget. The following chart shows the source of funds for Synod's Budget in 1979 compared to 1978.

Synod's Contributed Budget

	1979	1978
Iowa Presbytery	\$ 7,043	\$ 12,998
Midwest Presbytery	62,011	58,864
New York Presbytery	18,944	17,770
Ohio-Illinois Presbytery	37,371	33,240
Pacific Coast Presbytery	19,423	15,066
Pittsburgh Presbytery	66,643	66,806
St. Lawrence Presbytery	10,191	11,291
Total Presbyteries	221,626	216,035
Women's Synodical	25,267	24,642
Individuals	10,174	9,717
Total Contributions	257,067	250,394
Transfer from Undes. Fds.	711	18,984
Total Cash Received	257,778	269,378
Amount Distributed	245,000	245,000
Beginning Balance	(21,336)	(45,714)
Ending Balance	\$ (8,558)	\$(21,336)

The following bequests and annuities were received in 1979:

Eva M. Bole:

Foreign Mission Board	\$ 793.76
Home Mission Board	793.75

Anna M. Johnston:

Foreign Mission Board	1,361.35
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Ina Jane Plumb Dudley: Undesignated 383.11

Ralph Alexander:

Seminary	10,000.00
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Anna C. McCullough:

Foreign Mission Board	403.22
Southern Mission	403.22
Seminary	403.22
Aged People's Home	403.21
Pension Board	403.21

Margaret McFarland Annuity:

Undesignated	5,000.00
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Total **\$20,348.05**

During 1979 and in 1980 up to this Synod meeting, considerable time was devoted to the disposition of real estate from disorganized congregations and missions. We are currently endeavoring to sell properties from the former congregations of Hot Springs, Lake Reno, and Morning Sun, and the Mission House property in Larnaca, Cyprus. In addition, we are negotiating the sale of a home received from the Rebecca Evans estate in Selma, Alabama.

The Board would like to remind Synod that we continue to carry a blanket travel insurance policy which covers anyone traveling on church business at Synod and presbytery levels. If further information is needed, refer to the **1972 Minutes of Synod**, pages 148-149.

The Trustees continue to operate a Blue Cross/Blue Shield hospitalization group policy. Any minister or full time employee of the church (including congregational secretaries) are eligible. The plan was upgraded in October 1979 to the Blue Shield 100 prevailing fee plan. It also covers dependent children ages 19-23 who are full time college students. If congregations pay the premium this can be a tax-free fringe benefit, so all congregations should take advantage of this for their employees. If further information is needed, please contact the Denominational Office.

The 1979 Synod passed a special resolution, "That the Board of Trustees of Synod should re-examine the matter of it's investments in corporations in the light of our prophetic calling as a denomination." Several papers were prepared and a lengthy discussion was held at the May 24, 1980 Board meeting. While no final position was reached, we found the discussion to be stimulating and decided to continue to study the prophetic role of the church investments and recognize that the investments funds should be used for the glory of God. The Trustees intend to carefully evaluate, both positively and negatively, the use made of investments.

The Board has approved loaning to the Trinity Christian School of Wilkinsburg, \$100,000, so that they can purchase a larger building while selling their current building. The loan is for one year at 13½% interest which was 1% less than the prime rate at the time the loan was approved. This loan request was endorsed by the Elders and Deacons of the Covenant Fellowship Congregation and was encouraged by a \$30,000 loan to the school from the North Hills Congregation.

Recommendations:

1. That, mindful of Synod's encouragement to consider a two term limit and recognizing their length of service, S.M. Lee, D.H. McBurney, and R.A. Windham, whose terms expire at this meeting of Synod, be re-elected.
2. That the 1979 Audit Report be accepted and spread on the Minutes of Synod.
3. That the salary of the Treasurer for 1981 be set at \$20,500.
4. That the proposed 1981 Office Budget of \$61,360 be approved.
5. That the current balance of \$5,459.78 in Synod's Undesignated Funds be applied as follows:
 - a. To the R.P. Seminary \$5,000.00
 - b. To Synod's Budget deficit \$ 459.78

Respectfully submitted,
 Louis D. Hutmire
 Secretary

Deloitte Haskins + Sells

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TWX 710-664-2193

AUDITORS' REPORT

To the Trustees of the Synod of the
Reformed Presbyterian Church of North America:

We have examined the financial statements and supplemental schedules of the Trustees of the Synod of the Reformed Presbyterian Church of North America (the "Trustees") as of December 31, 1979 and 1978 and for the years then ended, listed in the foregoing table of contents. Except as explained in the following paragraph, our examinations were made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

The Trustees have not obtained a reasonably comprehensive actuarial report and valuation for Pension Plan "A" and, accordingly, we were unable to satisfy ourselves as to the appropriate amounts of pension expense for the years ended December 31, 1979 and 1978 and of the Plan's fund balances as of December 31, 1979 and 1978 and January 1, 1978. As more fully described in Note 8 to the financial statements, pension benefits paid under Plan "A" have been charged to expense and investment income and net gain on investment transactions have been credited to revenue. In our opinion, generally accepted accounting principles require that amounts charged to pension expense be determined in accordance with Opinion No. 8 of the Accounting Principles Board, that pension benefits paid be charged against the pension fund balance, and that investment income and net gain on investment transactions be credited to the pension fund balance.

In our opinion, except for the effects of (1) such adjustments, if any, as might have been determined to be necessary had a reasonably comprehensive actuarial report and valuation for Pension Plan "A" been obtained, and (2) not accounting for pension costs in accordance with generally accepted accounting principles, such financial statements present fairly the financial position of the Trustees at December 31, 1979 and 1978 and the results of their operations and the changes in their fund balances for the years then ended, in conformity with generally accepted accounting principles applied on a consistent basis.

Except that our qualifications relating to Pension Plan "A" with respect to the financial statements also extend to the supplemental schedule of support and revenue, expenses, and changes in fund balances of the designated fund, in our opinion, such supplemental schedules, when considered in relation to the basic financial statements, present fairly in all material respects the information shown therein.

Deloitte Haskins + Sells

April 16, 1980

TRUSTEES OF THE SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH OF NORTH AMERICA

BALANCE SHEET, DECEMBER 31, 1979

	EXPENDABLE FUNDS - OPERATING			NONEXPENDABLE FUNDS			TOTAL FUNDS
	UNRESTRICTED		RESTRICTED	PROPERTY AND EQUIPMENT FUND	ENDOWMENT	ANNUITY AND LIFE INCOME	
	UNDESIGNATED	DESIGNATED					
ASSETS							
Cash (including passbook savings accounts of \$5,116 and certificate of deposit of \$11,950).....	\$5,438	\$12,006	\$14,293			\$ 30,663	\$ 63,415
Accounts and notes receivable.....	16	30,877				3,162	43,574
Contributions receivable (Note 1).....		61,072					61,072
Accrued investment income receivable.....		33,458				7,604	50,694
Deferred student aid receivable (Note 1).....		69,172					69,172
Investment (Note 1).....		26,122					26,122
Investments (Notes 1 and 2).....		369,263	16,766		\$1,306,144	612,281	3,008,395
Building loans receivable (Note 3).....		256,965					256,965
Property and equipment - net (Notes 1 and 4).....				\$107,912			107,912
Other assets (Note 5).....		24,120					24,120
Total assets.....	\$5,454	\$859,043	\$31,059	\$107,912	\$1,306,144	\$653,710	\$3,711,441
LIABILITIES, DEFERRED RESTRICTED AMOUNTS AND FUND BALANCES							
Accounts payable and accrued expenses.....		\$ 18,422	\$ 2,500			\$ 33,415	\$ 54,337
Mortgage payable (Note 5).....		17,466					17,466
Payable to denominational-related organizations (Notes 1 and 6).....						51,363	799,482
Total liabilities.....		35,888	2,500			84,778	871,285
Deferred restricted amounts (Notes 1 and 6).....			28,559			568,932	597,491
Fund balances:							
Unrestricted:							
Designated.....		823,155		\$107,912			931,067
Undesignated.....							5,454
Restricted.....					\$1,306,144		1,306,144
Total fund balances.....	5,454	823,155		107,912	1,306,144		2,242,665
Total liabilities, deferred restricted amounts and fund balances.....	\$5,454	\$859,043	\$31,059	\$107,912	\$1,306,144	\$653,710	\$3,711,441

See accompanying notes to financial statements.

TRUSTEES OF THE SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH OF NORTH AMERICA

BALANCE SHEET, DECEMBER 31, 1978

ASSETS	EXPENDABLE FUNDS - OPERATING				NONEXPENDABLE FUNDS		
	UNRESTRICTED	DESIGNATED	RESTRICTED	PROPERTY AND EQUIPMENT FUND	ENDOWMENT	ANNUITY AND LIFE INCOME	CUSTODIAN
	UNDESIGNATED						TOTAL FUNDS
Cash (including passbook savings accounts of \$9,448 and certificate of deposit of \$10,000).....	\$ 987	\$ (37,300)	\$11,538			\$ 25,053	\$ 20,838
Accounts and notes receivable.....	27	17,220	100			4,534	21,881
Contributions receivable (Note 1).....		64,843					64,843
Accrued investment income receivable.....		31,787	96			7,010	46,017
Deferred student aid receivable (Note 1).....		51,587					51,587
Inventories (Note 1).....		23,746					23,746
Investments (Notes 1 and 2).....		363,332	17,141		\$1,204,408	548,866	2,756,186
Building loans receivable (Note 3).....		280,865					280,865
Property and equipment - net (Notes 1 and 4).....		20,117		\$117,771			117,771
Other assets (Note 5).....							20,117
Total assets.....	\$1,014	\$816,197	\$28,875	\$117,771	\$1,204,408	\$585,463	\$3,407,851
LIABILITIES, DEFERRED RESTRICTED AMOUNTS AND FUND BALANCES							
Accounts payable and accrued expenses.....	\$ 373	\$ 9,907				\$ 28,444	\$ 38,724
Mortgage payable (Note 5).....		17,879					17,879
Payables to denomination-related organizations (Notes 1 and 6).....						47,700	\$54,123
Total liabilities.....	373	27,786				76,144	70,823
Deferred restricted amounts (Notes 1 and 6).....			\$28,875			654,123	758,426
Fund balances:						509,319	538,194
Unrestricted:							
Designated.....	641	788,411		\$117,771			906,182
Undesignated.....							641
Restricted.....					\$1,204,408		1,204,408
Total fund balances.....	641	788,411		117,771	1,204,408		2,111,231
Total liabilities, deferred restricted amounts and fund balances.....	\$1,014	\$816,197	\$28,875	\$117,771	\$1,204,408	\$585,463	\$3,407,851

See accompanying notes to financial statements.

TRUSTEES OF THE SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH OF NORTH AMERICA

STATEMENT OF SUPPORT AND REVENUE, EXPENSES,
CAPITAL ADDITIONS, AND CHANGES IN FUND BALANCES
FOR THE YEAR ENDED DECEMBER 31, 1979

	EXPENDABLE FUNDS - OPERATING				PROPERTY AND EQUIPMENT FUND	NONEXPENDABLE ENDOWMENT FUNDS	TOTAL FUNDS
	UNRESTRICTED		RESTRICTED				
	UNDESIGNATED	DESIGNATED					
Support and revenue:							
Contributions from congregations for Synod's budget.....	\$31,000	\$190,627				\$	\$ 221,627
Contributions from others.....		63,225					63,225
Bequests.....	454	12,961					13,415
Investment income.....	51,365	144,698	\$737				196,800
Sales of publications, etc.....		34,723					34,723
Tuition, fees and assessments.....		110,760					110,760
Net gain on investment transactions.....		18,416					18,416
Other income.....		87,404					87,404
Total support and revenue.....	82,819	662,814	737				746,370
Expenses:							
Home mission.....		77,282					77,282
Theological seminary.....		155,546			\$ 9,001		164,547
Foreign mission.....		120,059					120,059
Education and publication.....		79,903			834		80,737
Pensions.....		159,720					159,720
Miscellaneous.....	31,000	35,818	737				67,555
General office and administration.....	51,365				407		51,772
Total expenses.....	82,365	628,328	737		10,242		721,672
Excess (deficiency) of support and revenue over expenses before capital additions, etc....	454	34,486			(10,242)		24,698
Capital additions:						\$	
Gifts, grants and bequests.....						2,700	2,700
Net gain on investment transactions.....						99,036	99,036
Transfers between funds:							
From undesignated for designated activities.....	(641)	641					
From designated for equipment acquisitions.....		(383)			383		
From denomination-related organizations for undesignated activities (Note 6).....	5,000						5,000
Fund balances at beginning of year.....	641	788,411	NIL		117,771	1,204,408	2,111,231
Fund balances at end of year.....	\$ 5,454	\$823,155	NIL		\$107,912	\$1,306,144	\$2,242,665

See accompanying notes to financial statements.

TRUSTEES OF THE SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH OF NORTH AMERICA

STATEMENT OF SUPPORT AND REVENUE, EXPENSES,
CAPITAL ADDITIONS, AND CHANGES IN FUND BALANCES
FOR THE YEAR ENDED DECEMBER 31, 1978

	EXPENDABLE FUNDS - OPERATING			PROPERTY AND EQUIPMENT FUND	NONEXPENDABLE ENDOWMENT FUNDS	TOTAL FUNDS
	UNRESTRICTED					
	UNDESIGNATED	DESIGNATED	RESTRICTED			
Support and revenue:						
Contributions from congregations for Synod's budget.....	\$ 21,000	\$195,035			\$	216,035
Contributions from others.....		78,753				78,753
Bequests.....	1,786	6,345				8,131
Investment income.....	46,826	130,586	\$803			178,215
Sales of publications, etc.....		31,036				31,036
Tuition, fees and assessments.....		93,856				93,856
Other income.....	672	56,719				57,391
Total support and revenue.....	70,284	592,330	803			663,417
Expenses:						
Home mission.....		73,981				73,981
Theological seminary.....		164,544		\$ 8,673		173,217
Foreign mission.....		122,367				122,367
Education and publication.....		96,674		838		97,512
Pensions.....		144,343				144,343
Miscellaneous.....	21,021	24,045	803	335		45,869
General office and administration.....	46,666					47,001
Total expenses.....	67,687	626,154	803	9,846		704,490
Excess (deficiency) of support and revenue over expenses before capital additions, etc.....	2,597	(33,824)		(9,846)		(41,073)
Capital additions:					\$	
Gifts, grants and bequests.....					5,179	5,179
Net loss on investment transactions.....					(963)	(963)
Transfers between funds:						
From undesignated and endowment for designated activities.....	(20,660)	20,760			(100)	
From undesignated and designated for equipment acquisitions....	(832)	(2,869)		3,701		
From endowment to payable to denomination-related organizations (Note 6).....					(15,356)	(15,356)
From denomination-related organizations for designated activities (Note 6).....		25,528				25,528
Fund balances at beginning of year.....	19,536	778,816		123,916	1,215,648	2,137,916
Fund balances at end of year.....	\$ 641	\$786,411	NIL	\$117,771	\$1,204,408	\$2,111,231

See accompanying notes to financial statements.

TRUSTEES OF THE SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH OF NORTH AMERICA

NOTES TO FINANCIAL STATEMENTS

1. SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

General

The financial statements of the Trustees of the Synod of the Reformed Presbyterian Church of North America (the "Trustees"), a non-profit corporation organized in Pennsylvania, have been prepared on the accrual basis of accounting.

Basis of Presentation

The Synod is the highest court in the denomination known as the Reformed Presbyterian Church of North America. The Trustees hold title to property and are responsible to the Synod for managing and reporting on the financial condition of the denomination. The financial activities are accomplished through various boards and committees of the Synod. Congregations and domestic and foreign missions are sanctioned by the Synod through such boards and seven regional Presbyteries. The accompanying financial statements include the assets, liabilities, fund balances and financial activities of the Trustees and of various boards and committees, including the Theological Seminary.

Although sanctioned by the Synod, domestic congregations and missions and foreign mission fields of the Reformed Presbyterian Church of North America do not have financial accountability to the Trustees. Accordingly, the assets, liabilities, fund balances and financial activities of such organizations are not included in the accompanying financial statements, although the Trustees hold title to certain assets of active domestic missions and congregations and in foreign mission fields. Further, funds disbursed in support of foreign mission fields are charged to expense in the accompanying financial statements.

Funds

The accounts of the Trustees are classified for accounting purposes into funds, established according to their nature and purpose. These accounts (or individual funds) have been grouped in the accompanying financial statements in accordance with certain characteristics as explained below.

- . Expendable funds - operating, consisting of the following:
 - .. Undesignated funds, representing expendable unrestricted funds which are available, at the discretion of the Synod, for support of any operations, functions or other matters.
 - .. Designated funds, representing expendable unrestricted funds which have been designated by the Synod, through the establishment of various boards, for investment and revenue support of a particular purpose or program. Revenues earned from investment of such funds also are designated for use.
 - .. Restricted funds which have been designated by donors, grantors or other outside parties for support of particular purposes.
- . Property and equipment fund, representing the total carrying value of real estate, buildings, library, fixtures and equipment, substantially all of which are designated by the Synod for use as a Theological Seminary.
- . Nonexpendable funds, consisting of the following:
 - .. Endowment funds (including term endowments) that are subject to restrictions of gift instruments or of other means of conveyance requiring in perpetuity, or until the occurrence of some remote event, that the principal be invested and only the income used.
 - .. Annuity and life income funds that are subject to agreements whereby assets are made available to the Trustees on the condition that the Trustees be bound to pay to the donor or other designated person or organization a stipulated amount or the income earned on fund assets for a period of time specified in the agreements. The balance in such funds is reported as deferred restricted amounts and any excess of income over required disbursements is generally reported as unrestricted income. Under the terms of certain agreements, denomination-related organizations have directed the Trustees to reinvest income earned on fund assets to which they are otherwise entitled to receive. The total amount of such income reinvested is reported as payables to denomination-related organizations.

- .. Custodian funds that represent funds received by the Trustees from congregations, Presbyteries and other denomination-related organizations which are invested solely for the benefit of and are returnable upon request to such sources. Such funds are reported as payables to denomination-related organizations.

Expendable Operating Restricted Resources

Operating funds which have been restricted by the donor, grantor or other outside party for particular operating purposes are deemed to be earned and reported as revenues of expendable operating restricted funds to the extent the Trustees have incurred expenditures in compliance with the specific restrictions. Amounts received but not yet earned are reported as deferred restricted amounts.

Property and Equipment

Land, buildings and improvements, and furniture, fixtures and equipment are carried at cost or estimated fair value at date of gift. Proceeds from sale of fixed assets are transferred to expendable operating unrestricted funds. Depreciation is provided over the estimated useful lives of the respective assets on a straight-line basis.

Investments

Investments are recorded at the lower of cost (or fair market value at date of gift) or market. Net realized gain or loss on disposition of investments is the difference between the proceeds received and the average cost of investments sold.

Substantially all investments are pooled and allocation of income (ordinary income and gains and losses upon sale or other disposition of investments) to the various funds is accomplished using the market value unit method. Substantially all ordinary income from investments of endowment funds is restricted for support of particular purposes. These purposes are usually broad enough to be encompassed within one of the designated boards of the Synod.

Other Matters

Inventories (principally religious publications) are carried at the lower of average cost or market.

Contributions received during early January from congregations and individuals are recorded as receivables when such amounts relate to the prior year's budget. Such contributions are recorded as expendable operating funds, unrestricted.

Advances made to eligible seminary students for payment of tuition or related expenses (deferred student aid receivable) are recorded as a deferred charge and are amortized to expense, usually over a period of five years from the date that the graduate seminarian begins service for the Synod.

2. INVESTMENTS

The market values of investments by fund group are as follows at December 31, 1979 and 1978:

<u>Fund Group</u>	<u>Market Values - December 31</u>	
	<u>1979</u>	<u>1978</u>
Expendable funds - operating:		
Unrestricted-designated.....	\$ 467,562	\$ 448,968
Restricted.....	13,451	14,020
Nonexpendable funds:		
Endowment.....	2,196,081	2,047,833
Annuity and life income.....	816,828	731,875
Custodian.....	801,043	707,554
Total.....	<u>\$4,294,965</u>	<u>\$3,950,250</u>

Investments at December 31, 1979 are composed of the following:

	<u>Carrying Value</u>	<u>Market Value</u>
U.S. Government obligations.....	\$ 554,277	\$ 527,886
Corporate common stocks.....	1,228,198	2,735,184
Corporate bonds.....	1,089,121	895,096
General mortgages receivable.....	136,799	136,799
Total.....	<u>\$3,008,395</u>	<u>\$4,294,965</u>

General mortgages receivable are due over periods from one to twenty years and bear annual interest ranging from 5% to 11%. The aggregate annual amounts of maturities of general mortgages receivable at December 31, 1979 are as follows:

1980.....	\$ 33,711
1981.....	6,116
1982.....	6,307
1983.....	5,288
1984.....	5,663
After 1984.....	<u>79,714</u>
Total.....	<u>\$136,799</u>

The general mortgages receivable at December 31, 1979 are due from the following groups:

Congregations of the denomination.....	\$ 53,500
Ministers of the denomination.....	59,931
Members of the denomination.....	18,807
Commercial.....	<u>4,561</u>
Total.....	<u>\$136,799</u>

The following summarizes the changes in relationships between carrying values and market values of investments for the years ended December 31, 1979 and 1978:

	Carrying Value	Market Value	Unrealized Appreciation	
			1979	1978
December 31, 1979.....	<u>\$3,008,395</u>	<u>\$4,294,965</u>	\$1,286,570	
December 31, 1978.....	<u>\$2,758,186</u>	<u>\$3,950,250</u>	1,192,064	\$1,192,064
January 1, 1978.....	<u>\$2,807,652</u>	<u>\$3,957,261</u>		<u>1,149,609</u>
Increase in unrealized appreciation for the year.....			94,506	42,455
Realized net gains (losses) for the year.....			<u>178,002</u>	<u>(1,755)</u>
Net increase in unrealized appreciation for the year.....			<u>\$ 272,508</u>	<u>\$ 40,700</u>

During the years ended December 31, 1979 and 1978, the average annual yield on investments excluding realized net gains (losses) (calculated by dividing total dividends and interest earned on investments during the year by the average of the beginning of the year and end of the year carrying value of investments) was 9.3% and 8.9%, respectively, and the annual total return (calculated by dividing total dividends and interest, and realized net gains (losses) earned on investments during the year by the average of the beginning of the year and end of the year carrying value of investments) was 15.5% and 8.8%, respectively.

3. BUILDING LOANS RECEIVABLE

Substantially all of the building loans receivable at December 31, 1979 and 1978 have been granted by the Building Loan

Committee at interest rates ranging from 0% to 5% for the purchase or construction of residences or church buildings. All such loans are made to either ministers, employees of the Synod, or congregations. At December 31, 1979 and 1978 the composition of the balances receivable were due from:

	<u>December 31</u>	
	<u>1979</u>	<u>1978</u>
Congregations of the denomination.	\$135,358	\$143,382
Ministers of the denomination.....	109,744	124,667
Employees of the Synod.....	<u>11,863</u>	<u>12,816</u>
Total.....	<u>\$256,965</u>	<u>\$280,865</u>

4. PROPERTY AND EQUIPMENT

The components of property and equipment at December 31, 1979 and 1978 are as follows:

	<u>December 31</u>	
	<u>1979</u>	<u>1978</u>
Buildings and improvements.....	\$210,203	\$210,203
Furniture, fixtures and equipment.....	<u>17,195</u>	<u>16,812</u>
Total.....	227,398	227,015
Less accumulated depreciation.....	<u>119,486</u>	<u>109,244</u>
Property and equipment - net.....	<u>\$107,912</u>	<u>\$117,771</u>

5. EASTON MISSION PROPERTY

The Trustees hold title to property being used by the Easton Mission. The property was purchased in 1977 for \$28,500 and was paid for as follows:

- . \$10,000 from the Easton Mission, which was loaned to the Mission by the Trustees,
- . \$18,500 through a third-party mortgage loan, which the Trustees are legally obligated to pay.

The \$10,000 loan from the Trustees is recorded as a receivable under Building Loans Receivable. The unpaid balance of the mortgage at December 31, 1979 and 1978 of \$17,466 and \$17,879, respectively, is recorded as mortgage payable and the same amounts are recorded as other assets. The congregation has committed itself to pay the mortgage loan and the Trustees intend to deed the property to the Easton Mission once both loans have been paid.

6. CHANGES IN DEFERRED RESTRICTED AMOUNTS AND IN PAYABLES TO
DENOMINATION-RELATED ORGANIZATIONS

	Expendable Funds Deferred Restricted	Annuity and Life Income Funds Payables	Deferred	Custodian Funds - Payables
Balances at January 1, 1978.....	\$47,943	\$52,455	\$495,586	\$650,735
Transfers between funds, January 1, 1978				
To designated.....	(25,528)			
From endowments.....			13,707	1,649
To restricted.....	4,775	(4,775)		
Additions - 1978:				
Investment income...	2,666	2,595	33,321	38,492
Other income.....	1,600			
	<u>31,456</u>	<u>50,275</u>	<u>542,614</u>	<u>690,876</u>
Deductions - 1978:				
Net loss on investment transactions.....	3	34	222	333
Funds expended during 1978.....	<u>2,578</u>	<u>2,541</u>	<u>33,073</u>	<u>36,420</u>
Balances at December 31, 1978.....	28,875	47,700	509,319	654,123
Additions - 1979:				
Contributions.....				59,000
Investment Income...	2,999	2,936	37,434	44,379
Net gains on investment transactions.....	331	3,486	63,555	33,826
Other income.....	2,770			
Deductions - funds expended during 1979.....	6,416	2,759	36,376	43,209
Transfer to unrestricted undesigned.....			5,000	
	<u>\$28,559</u>	<u>\$51,363</u>	<u>\$568,932</u>	<u>\$748,119</u>

7. FUNCTIONAL CLASSIFICATION OF EXPENSES

The financial statements of the Trustees summarize expenses separately by their significant programs and supporting activities.

8. PENSION PLANS

There are two pension plans (Plan "A" and Plan "B") which were adopted effective January 1, 1974 and together cover all ministers, missionaries and employees of the Synod. Reasonably comprehensive actuarial reports and valuations have not been obtained for either Plan "A" or Plan "B". Accordingly, the amounts, if any, of past service cost, of vested benefits, of "normal" cost and of accrued pension fund liability for both pension plans have not been finally determined as of December 31, 1979 and 1978 or for the years then ended. In the case of Plan "B", however, the final determination of such amounts is not expected to have a material effect on the accompanying financial statements. A further description of the two pension plans and the related accounting policies follows:

Plan "A"

Plan "A" is non-contributory and covers basically ministers, missionaries and employees of the Synod who were age 55 and over on January 1, 1974, the date of adoption of the plan. This plan is self-administered and pension benefits, which are charged to pensions expense, are substantially all paid from ordinary investment income or from proceeds of sales of certain investments. The accompanying financial statements include the following assets, fund balances and revenue and expense amounts related to Plan "A":

BALANCE SHEET

	<u>Unrestricted- designated</u>	<u>Endowment</u>	<u>Total</u>
<u>December 31, 1979</u>			
Cash and receivables.....	\$ (5,651)		\$ (5,651)
Investments, at carrying value.....	<u>215,004</u>	<u>\$123,322</u>	<u>338,326</u>
Total assets and fund balances.....	<u>\$209,353</u>	<u>\$123,322</u>	<u>\$332,675</u>
<u>December 31, 1978</u>			
Cash and receivables.....	\$ 23,864		\$ 23,864
Investments, at carrying value.....	<u>206,876</u>	<u>\$113,989</u>	<u>320,865</u>
Total assets and fund balances.....	<u>\$230,740</u>	<u>\$113,989</u>	<u>\$344,729</u>

STATEMENT OF SUPPORT AND REVENUE, ETC.

	<u>Unrestricted- designated</u>	<u>Endowment</u>	<u>Total</u>
<u>Year Ended December 31, 1979</u>			
Investment income, etc.....	\$ <u>31,059*</u>		\$ <u>31,059</u>
Net gain on investment transactions.....	\$ <u>10,689</u>	\$ <u>9,333</u>	\$ <u>20,022</u>
Pension expense (pension benefits paid).....	\$ <u>98,025</u>		\$ <u>98,025</u>
<u>Year Ended December 31, 1978</u>			
Investment income, etc.....	\$ <u>31,225*</u>		\$ <u>31,225</u>
Net loss on investment transactions.....	\$ <u>125</u>	\$ <u>78</u>	\$ <u>203</u>
Pensions expense (pension benefits paid).....	\$ <u>83,669</u>		\$ <u>83,669</u>

*Includes \$9,326 and \$8,583 in 1979 and 1978, respectively,
earned on endowment fund assets.

The estimated present value of vested benefits at December 31, 1979 is approximately \$745,000, and the total market value of investments is \$443,370, of which \$236,696 relates to investments classified as unrestricted-designated and \$206,674 to investments classified as endowment.

Plan "B"

Plan "B" is contributory and covers substantially all ministers, missionaries and employees of the Synod who are not covered under Plan "A". Total pension expense for the years ended December 31, 1979 and 1978 was \$44,420 and \$47,786, respectively, which includes amortization of past service cost over an average period of approximately 25 years, and is recorded under unrestricted-designated. The Trustees' policy is to fund pension costs accrued. Plan "B" is administered and the funds are invested by the Pension Trustees of the Synod of the Reformed Presbyterian Church of North America. The estimated amount of vested benefits as of December 31, 1979, is less than the amount of the net assets of Plan "B".

9. COMMITMENTS AND CONTINGENCIES

The Trustees have co-signed with the Westminster, Colorado congregation on a mortgage for the purchase of property for that congregation. The unpaid principal balance of the mortgage at December 31, 1979 is approximately \$53,500.

MEMBERS OF THE SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH OF NORTH AMERICA.

ADDITIONAL SCHEDULE OF SUPPORT AND REVENUE, EXPENSES,

NO CHANGES IN FUND BALANCES OF THE DESIGNATED FUND FOR THE YEAR ENDED DECEMBER 31, 1979

[illegible]

TRUSTEES OF THE SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH OF NORTH AMERICA.

SUPPLEMENTAL SCHEDULE - BALANCE SHEET
OF THE DESIGNATED FUND, DECEMBER 31, 1999

[illegible]

TRUSTEES OF THE SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH OF NORTH AMERICA

SUPPLEMENTAL SCHEDULE - BALANCE SHEET OF THE THEOLOGICAL SEMINARY,
DECEMBER 31, 1979

ASSETS	EXPENDABLE FUNDS - OPERATING			PROPERTY AND EQUIPMENT FUND	NONEXPENDABLE ENDOWMENT FUNDS	TOTAL FUNDS
	UNRESTRICTED- DESIGNATED	RESTRICTED				
Cash.....	\$ 5,517	\$12,034			\$	17,551
Accounts and notes receivable.....	4,183					4,183
Contributions receivable.....	13,476					13,476
Accrued investment income receivable.....	7,361					7,361
Deferred student aid receivable.....	69,172					69,172
Investments.....	95,940	12,813			\$232,489	341,242
Property and equipment - net.....				\$107,912		107,912
Total assets.....	\$ 195,649	\$24,847		\$107,912	\$232,489	\$ 560,897
LIABILITIES, DEFERRED RESTRICTED AMOUNTS AND FUND BALANCES						
Accounts payable and accrued expenses.....	\$ 332				\$	332
Deferred restricted amounts.....		\$24,847				24,847
Fund balances:						
Unrestricted - designated.....	195,317			\$107,912		303,229
Restricted.....					\$232,489	232,489
Total fund balances.....	195,317			107,912	232,489	535,718
Total liabilities, deferred restricted amounts and fund balances.....	\$ 195,649	\$24,847		\$107,912	\$232,489	\$ 560,897

NOTE - The assets, liabilities, deferred restricted amounts and fund balances are presented in accordance with the classifications in the Trustees' financial statements.

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

SUPPLEMENTAL SCHEDULE OF INVESTMENTS
AS OF DECEMBER 31, 1979

COMMON STOCK Number Shares	Securities	COMMON FUND		SMITH FUND	
		Carrying Value	Market Value	Carrying Value	Market Value
	<u>Utility Group</u>				
2,300	American Tele. & Teleg.	\$ 74,992.52	\$ 119,888		
200	Cincinnati Gas & Electric			\$ 5,001.09	\$ 3,325
1,719	Commonwealth Edison Co.	12,122.50	34,380		
1,350	General Tele. & Electronics	41,581.75	38,138		
500	Kansas Power & Light	7,812.50	8,688		
352	Public Service Elect. & Gas	8,096.00	6,776		
1,200	Texas Utilities	22,083.54	21,300		
		<u>166,668.81</u>	<u>229,170</u>	<u>5,001.09</u>	<u>3,325</u>
	<u>Financial Group</u>				
1,939	Chase Manhattan Bank	25,400.00	74,894		
3,284	Continental Corporation	20,736.00	87,437		
769	Fifth Third Bancorp			15,518.25	32,683
4,804	Pittsburgh National Corp.	43,138.55	202,369		
1,002	Republic Finan. Services, Inc.			2,672.00	19,914
		<u>89,274.55</u>	<u>364,700</u>	<u>18,190.25</u>	<u>52,597</u>
	<u>Consumer & Service</u>				
1,568	Amstar	2,872.90	30,772		
1,000	Colgate Palmolive	24,374.86	14,375		
8,000	Dun & Bradstreet, Inc.	6,360.00	351,000		
1,000	General Foods	41,688.95	33,625		
300	Genuine Parts Company	7,500.00	7,087		
1,080	H. J. Heinz Company	3,728.80	43,740		
460	J. C. Penney Company				
200	Marsh & McLennan	10,098.78	14,075	12,275.41	12,018
1,500	Sears Roebuck Company	50,552.11	27,000		
		<u>147,176.40</u>	<u>521,674</u>	<u>12,275.41</u>	<u>12,018</u>

COMMON STOCK Number Shares	COMMON FUND		SMITH FUND	
	Carrying Value	Market Value	Carrying Value	Market Value
<u>Securities</u>				
<u>Energy Group</u>				
600	\$ 11,697.54	\$ 28,350		
2,288	26,343.17	126,126		
3,355	13,923.25	116,167		
200	8,800.00	7,325		
1,800	4,725.00	79,425		
900	38,219.24	70,988		
1,446	41,005.46	41,753		
	144,713.66	470,134		
<u>Basic & Industry</u>				
208	7,216.00	7,644		
300	19,699.75	12,113		
2,000	57,771.75	101,250		
1,000	13,650.00	50,000		
1,100	52,696.65	28,050		
800	3,680.00	24,500		
95				
105	10,217.27	6,260		
400	5,444.21	12,350		
2,700	30,348.00	103,613		
720	7,550.00	18,990		
700	21,317.89	22,225		
1,950	12,415.00	59,475		
	242,006.52	446,470	\$ 6,074.47	\$ 5,665
<u>Technology Group</u>				
2,300	35,169.70	94,587		
500				
200				
300	10,060.35	8,175		
250	22,586.53	14,000		
1,192	4,660.72	57,365		
500	42,439.70	41,625		
1,808	109,779.69	116,391		
			8,737.50	20,563
			8,604.04	5,450
			6,074.47	5,665

COMMON STOCK		Securities	COMMON FUND		SMITH FUND			
Number	Shares		Carrying Value	Market Value	Carrying Value	Market Value		
<u>Technology Group (con'd)</u>								
	300	Minnesota Mining & Manuf.	\$ 17,776.45	\$ 15,075				
	900	N. C. R. Corporation	6,545.30	62,325				
	2,000	Smith Kline Corporation	27,946.93	125,750				
	300	Warner Lambert Company	9,262.00	6,000				
	1,000	Xerox	93,247.75	62,125				
			<u>379,475.12</u>	<u>603,418</u>	<u>\$17,341.54</u>	<u>\$26,013</u>		
COMMON STOCK TOTALS			<u>1,169,315.06</u>	<u>2,635,566</u>	<u>58,882.76</u>	<u>99,618</u>		
<u>BONDS</u>								
Securities		Common Fund	Interest Rate	Date of Purchase	Par Value	Maturity Date	Carrying Value	Market Value
Number	Shares							
		American Sugar Company	5.300	10/63	15M	1993	\$ 13,381.11	\$ 8,888
		Amer. Tel. & Tel. Co.	4.375	02/64	20M	1985	17,163.83	15,400
		Amer. Tel. & Tel. Co.	5.500	01/77	10M	1997	7,675.00	5,944
		Amer. Tel. & Tel. Co.	7.125	01/77	15M	2003	14,587.00	10,725
		Bell Telephone of PA	6.750	04/68	5M	2008	5,040.15	3,234
		Bethlehem Steel	5.400	01/77	10M	1992	8,400.00	7,563
		Burlington Industries	5.000	01/77	10M	1991	8,900.00	7,150
		Carolina Power & Light	8.750	02/70	50M	2000	50,875.00	38,250
		Cash Fund					159,787.34	159,787
		Conoco, Inc.	7.500	02/70	40M	1999	39,000.00	30,800
		Delmarva Power & Light	8.750	02/70	50M	2000	50,375.00	38,344
		Duke Power Company	7.000	06/69	25M	1999	23,176.84	16,078
		Ford Motor Credit	8.625	01/77	10M	1983	10,500.00	9,025
		General Tel. of Florida	8.625	02/70	40M	2000	39,892.00	30,550
		Georgia Power	8.625	04/70	50M	2000	48,500.00	35,719
		Hawaiian Electric	9.000	01/77	20M	2000	20,800.00	15,500
		Household Finance Corp.	8.300	03/76	25M	1986	25,593.75	21,613
		Houston Light. & Power	7.500	06/69	10M	1999	10,208.33	6,938
		Intern'l. Harvester Co.	4.800	03/66	17.5M	1991	14,278.23	10,413
		Marathon Oil Company	8.500	02/70	40M	2000	40,400.00	31,200
		Massachusetts Electric Co.	7.625	06/69	10M	1999	9,822.01	6,800
		Minnesota Mining & Manuf.	8.200	06/75	25M	1985	25,500.00	22,000
		Mobil Corporation	8.500	02/77	25M	2001	25,712.50	20,405

Common Fund (continued)	Interest Rate	Date of Purchase	Par Value	Maturity Date	Carrying Value	Market Value
Monongahela Power Co.	5.500	04/66	5M	1996	\$ 5,016.94	\$ 2,641
Monsanto Company	8.000	07/75	25M	1985	25,379.03	21,531
New York Telephone Co.	7.500	05/69	25M	2009	24,192.88	17,438
Northern States Power	6.125	02/70	50M	1995	40,000.00	31,032
Ohio Edison Company	8.250	10/69	10M	1999	10,231.25	7,325
Pacific Gas & Electric	4.500	01/77	9M	1986	6,986.00	6,255
Pfizer Incorporated	4.000	03/72	25M	1997	26,687.50	21,875
Phila. Electric & Power	4.500	02/70	50M	1994	32,812.50	26,750
Pub. Service of Colorado	5.875	02/70	50M	1997	38,500.00	29,250
Southern Calif. Edison Co.	6.375	02/70	40M	1993	34,100.00	26,425
Union Electric Company	8.250	02/70	50M	1999	49,000.00	36,625
Virginia Electric & Power	9.000	05/70	24M	2000	24,060.00	18,870
Wisconsin Electric & Power	5.000	02/70	50M	1990	36,000.00	30,344
Xerox	6.000	10/70	1M	1995	1,000.00	825
U.S. Treasury Notes	8.000	09/76	50M	1986	50,020.00	44,150
U.S. Treasury Notes	7.250	02/77	42M	1984	42,016.80	37,722
U.S. Treasury Notes	8.125	01/77	10M	1982	10,800.00	9,403
U.S. Treasury Bonds	7.500	06/79	210M	1993	186,800.00	166,820
U.S. Treasury Bills		07/79	65M	1980	61,917.15	64,604
U.S. Treasury Bills		07/79	200M	1980	194,711.11	198,000
					<u>1,569,808.25</u>	<u>1,350,211</u>
Smith Fund						
U.S. Treasury Notes	7.250	02/77	8M	1984	8,003.20	7,185
Cash Fund					65,586.50	65,586
					<u>73,589.70</u>	<u>72,771</u>
SUMMARY OF FUNDS:					Total	
Common Stocks:						
Carrying Value				\$ 58,882.76	\$1,228,197.82	
Market Value				99,618.00	2,735,184.00	
Bonds:						
Carrying Value				73,589.70	1,643,397.95	
Market Value				72,771.00	1,422,982.00	
Totals:						
Carrying Value				132,472.46	2,871,595.77	
Market Value				\$172,389.00	\$4,158,166.00	

The Report of the Pension Trustees of Synod was taken up. Item 1 was referred to the Committee on Finance. Item 2 was referred to the Nominating Committee. The Report as a whole was received and is as follows:

REPORT OF THE PENSION TRUSTEES

We thank God for the year. He has faithfully upheld us. We thank the Lord for how He blesses our people with long lives so that they can enjoy their retirement years.

Our new officers elected at our spring meeting are: Robert Morrow, Chairman; Wilbur McElroy, Vice Chairman, and Robert Finley, Secretary. Robert Finley's address: 225 Delwood Drive, Sparta, Ill. 62286.

The Pension trustees have drawn up an application form to be used to enter the program. It is to be submitted by all prospective or new employees of the Church. We ask the clerks of Presbyteries to remind any licentiate, newly ordained ministers or other employees of the Church to get in contact with the RPCNA Pension Office, 20 N. Meridian St., Suite 604, Indianapolis, In. 46204.

The Pension Trustees need to gain certain information from all pastors, missionaries and full time employees of the Reformed Presbyterian Church prior to Dec. 31, 1973. That is we need to know the amount you paid into the pension program each year prior to 1974. This information will be valuable to you when you retire, for it will enable the Board to issue a 1099P statement that will tell you how much of your pension is taxable (paid by the Church) and how much is non-taxable (paid by you). We will give out the forms to fill out at Synod and ask for you to return them to our secretary. If you do not get one, write to the Trustee's secretary to get one.

Those who are now receiving pensions—we have 23 couples and 21 singles—the total payout for 1980 will be \$90,325. For the year 1981 we are asking that we raise the pensions by 10% and the payout then will be \$105,441. We remind Synod that when we raise the pensions we must ask for more money from Synod's Budget. For 1981 we are asking for \$46,950, which is \$6,950 over our granted request for 1980.

Under Plan A we have only two full time employees who are not yet receiving a pension. We have a few who will receive part of a pension when they get to be 65. It shows us that Plan A will soon have all its members on the receiving end. It also reminds us that those under Plan B will soon be retiring. The first to qualify under Plan B will be in 1984.

Recommendations:

1. That we be granted from Synod's Budget, \$46,950.
2. That, since the terms of Robert Catloth, W.A. McElroy, Donald Weilersbacher expire, their successors should be elected.

Respectfully submitted by,
Robert Morrow, Chairman

The following special resolution to be added to the Report of the Pension Trustees was adopted: That the Pension Trustees be authorized to raise the Pensions under "Plan A" 10% beginning January 1, 1981.

The Report of the Committee for the Verbal Revision of the Westminster Confession of Faith was taken up. The recommendation was adopted. The Report as a whole was received and is as follows:

**COMMITTEE ON VERBAL REVISION OF THE
WESTMINSTER CONFESSION OF FAITH**

Your committee in conjunction with committees of the Orthodox Presbyterian Church and the Reformed Presbyterian Church (Evangelical Synod) has completed a draft verbal revision of the Westminster Confession of Faith. This draft has been presented at the General Assembly of the O.P. church and at the Synod of the R.P.E.S. Copies have been prepared for each elder in our denomination, and are here for distribution.

We recommend that Synod receive this draft and send it to Sessions for study: that Sessions send their comments and criticisms and suggestions to this committee before January 31, 1981; that this committee consider them and amend and improve the draft in the light of them—and that the final draft be considered at next Synod.

Respectfully submitted,
G. Duncan Lowe
Johannes G. Vos
J. Renwick Wright, Chairman

The Report of the Committee on Time and Place for the 1981 meeting of Synod was taken up. The Report was received. It, along with a letter of invitation, is as follows:

**COMMITTEE ON TIME AND PLACE
FOR THE 1981 SYNOD**

The following request was presented to your committee at the Synod of 1979 so we have had a year to consider it.

May 18, 1979

Dear Fathers and Brethren:

We, the Bloomington Session and the Ohio-Illinois Presbytery, request that Synod be called to meet at Indiana University, Bloomington, Indiana, Friday, June 5, 1981, through Friday, June 12, 1981.

We believe that holding Synod in Bloomington would (1) encourage new Covenanter congregations and individuals, (2) enable Synod to become acquainted with this large and growing sector of the church, and, (3) yield significant cost reductions.

Documentation is attached, to substantiate this request.

Thank you for considering our request.

Samuel E. Boyle, Moderator
Stanley R. Copeland, Clerk
Ohio-Illinois Presbytery

Your committee appreciates the hearty invitation and finds the substantiating argumentation convincing. One point in the argument is that the demographic center of the R.P.C.N.A. has shifted from western Pennsylvania to the midwest. Meeting in Bloomington should "yield significant cost reductions."

Your committee recommends that Synod meet in Bloomington, Indiana, June 5-12, 1981.

Respectfully submitted,
Robert Russel,
Robert McMillan, Chrm.

The Report of the National Reform Association was received and is printed in the Appendix to the Minutes.

The Report of the Committee on Arrangements was read, received and is as follows:

REPORT OF THE COMMITTEE ON ARRANGEMENTS AND DEVOTIONS

The Committee met in Hays, Kansas. The theme "Christ in You . . . New Dimensions," was chosen. The speakers were chosen from among men who either teach at the Seminary or are in some capacity related to the Seminary. The Committee is thankful to our Lord for direction and guidance, thankful to the speakers, thankful to the Conference Administration for their help in all the Arrangements . . . even refreshments supplied here.

Signed,
D. Raymond McCracken, Chairman

The Committee on Arrangements and Devotions is to report to this Synod a plan to form a permanent Committee on Arrangements to be elected in overlapping classes. The Committee is also to draw up a job description for that Committee.

The Report of the Temperance Committee was taken up, received and is as follows:

REPORT OF THE TEMPERANCE COMMITTEE

Dear Fathers and Brethren,

Your committee respectfully reports that its work during the past year has been a continuation of the efforts of the past years.

For the sake of brevity, this report will not go into the details of philosophy and material, which may be found recorded in the report of last year. For these, please refer to pages 17 and 18 of the **Minutes of Synod for 1979**.

In affectionate concern for the welfare of our covenant children, your committee will hope to continue its efforts during the coming year.

Respectfully submitted,
D. Howard Elliott
Darrell Parnell
G.M. Robb
Joseph Worsham
R. Paul Wright, Chairman

The Report of the delegate to the Convention of the National Association of Evangelicals was taken up, received and is found in the Appendix to the Minutes.

The following delegates and observers were introduced to the Court: John Tuinstra from the Christian Reformed Church (fraternal delegate); Arthur O. Olson, fraternal delegate from the Orthodox Presbyterian Church; Steven E. Work, fraternal delegate from the Reformed Church in the United States (Eureka Classis); Donald McClure, fraternal delegate from the Free Church of Scotland, Synod of North America; Norris Wilson, fraternal delegate from the Reformed Presbyterian Church of North Ireland; Douglas Neff of the board of the Reformation Translation Fellowship and Robert McCollum who has been an exchange pastor with the Quinter congregation for the past few months.

The Court was adjourned in prayer by Paul Faris.

AUGUST 8, 1980, 8:30 A. M.

Synod met pursuant to adjournment on Friday, August 8, 1980 at 8:30 a.m. in Skinner Chapel, Carleton College, Northfield, Min-

nesota. The Court was constituted in prayer by the Moderator.

The Court met in worship. Bruce Stewart opened the Word from Philippians 2:1-13 on the theme "Christ in You . . . New Dimensions in Service."

The Roll was called.

The Minutes were read, corrected and approved.

The following were introduced as delegates to the Court for the first time: Richard Ganz, teaching elder, Broomall; and Jack Morton, deacon delegate from the St. Lawrence Presbytery.

The following men were introduced as visitors to the Court: Dr. Dick Van Halsema, who is the speaker for the Conference this evening; and Alfred Dauda, pastor from Sierra Leona.

The Committees to be Appointed by the Moderator were announced and are as follows:

COMMITTEES APPOINTED BY THE MODERATOR

Nominating Committee

Jerrold Milroy, Chairman
Willard McMillan
J. Paul McCracken (2 yrs.)
John H. Tweed (2 yrs.)
Bill Finley
Phil Shafer

Judicial Committee

John McMillan, Chairman
John O. Edgar
R. Wylie Caskey
William Cornell
Robert McFarland
Toshio Masunaga

Courtesy Committee

Bruce Stewart
Joe Copeland

Resolution of Thanks

J. Paul Wilson
John Ramsey

Committee to Canvass the Overture

Merrill Robb
Lee Barclay
Ray McCracken
Kenneth McBurney
Phil Coon
John Russell

COMMITTEES TO EXAMINE RECORDS OF PRESBYTERIES(Check **Minutes** of 1976, page 107)**Iowa**

Bruce Hemphill
Waldo Mitchel
Phil Martin

Midwest

Melville Martin
Kenneth Sanderson
John Vincze

New York

Bruce Martin
Samuel Sterrett
Kenneth Kennedy

Ohio-Illinois

Ronald Stegall
Louis Keys
Don Gouge

Committee for Paper 80-7

Bruce Hemphill, Chairman
Loren Wolcott
Robert McCracken

Pacific Coast

Wayne Duffield
Harold Ward
Raymond Stevenson

Pittsburgh

Ed Robson
Kenneth Caskey
Robert Mann

St. Lawrence

Bruce Backensto
Paul Patterson
Stanley Reyle

Japan

Ray Hemphill
Surrendra Gangadean
Godfrey Franklin

Committee on Paper 80-8

Marion McFarland, Chairman
Lee Barclay
Richard Ganz

The following papers were presented:

80-4 from Ohio-Illinois Presbytery, a report explaining the exceptions noted in their Minutes by the Committee on Records of Presbyteries Synod 1979 was referred to the Judicial Committee.

80-5 from Midwest Presbytery concerning the explanation sent out with the overture concerning the seminary training requirement was referred to the Judicial Committee.

The Report of the Committee on Denominational Programs, Priorities, and Financial Policies was taken up. Item 1 was adopted. Item 2 was amended and laid on the table until after the debate of the Report of the Committee on World Relief. Item 3 was adopted. adopted.

Following the break the Court heard fraternal greetings from Pastor Steven Work of the Reformed Church in the United States (Eureka Classis). He was introduced by John McMillan who served as fraternal delegate to their Synod.

The Moderator was presented with a bouquet of flowers by the Foreign Mission Board in honor of his election as Moderator.

The Report of the Board of Foreign Missions was taken up. Corrections were noted. Item 1 was referred to the Board to bring in a

recommendation to this Synod a plan for decreasing the size of the Board. Item 2 was adopted. Item 3 was referred to the Committee on Finance. Items 4-7 were adopted.

Mr. Charles Chao was given 20 minutes to report on his trip to mainland China.

The Report of the Reformation Translation Fellowship was read.

The following special resolution was adopted: In light of the fact that many elders in the denomination find it impossible to attend meetings of Synod held in the first week or two of June, the Time and Place Committee is to make every effort to plan so that during even numbered years Synod will be held in July or August.

The Report of the Graduate Study Fund was taken up, received and is as follows:

GRADUATE STUDY FUND

Activity in the Graduate Study Fund since last Synod has been as follows: \$500 was granted to Marion McFarland towards the cost of his D.Min. program at Westminster Theological Seminary; \$125 was granted to Edward Robson to attend and participate in a Symposium at the University of Michigan on "Biblical Studies and the Computer"; \$375 was granted to Bruce C. Stewart to attend the College Management Program at Carnegie-Mellon University (He had received a \$2000 scholarship for this program.) The remaining \$500 in the Fund is ear-marked for Marion McFarland in completing his D.Min. program.

A request for \$1000 in 1981 from Godfrey Franklin to complete his Ph.D. program in Counselor Education at the University of Alabama in Tuscaloosa has been approved by your committee. A request for \$1000 from Synod's Budget has been submitted to the Finance Committee. For procedures regarding requests please see the **Minutes of Synod 1977**, page 72.

Respectfully submitted,
Edwin C. Clarke
Karl Cunningham
Bruce C. Stewart, Chairman

Joel Belz, associate editor of the **Presbyterian Journal** and fraternal delegate from the Reformed Presbyterian Church, Evangelical Synod, was introduced to the Court. The Court was adjourned in prayer by Melville Martin.

SATURDAY, AUGUST 9, 1980, 8:30 A.M.

Synod met pursuant to adjournment on Saturday, August 9, 1980, at 8:30 a.m. at Olin Hall, Carleton College, Northfield, Minnesota.

Following the singing of Psalm 2 the Court was constituted in prayer by the Moderator.

The Court met in worship. James Carson preached the Word from I John 4 on the theme "Christ in You . . . New Dimensions of Love."

The Roll was noted.

The Minutes were read, corrected and approved.

James Bishop, elder from Southside Indianapolis, was introduced as elder delegate to the Court for the first time.

The following papers were presented to the Court:

80-6 from the Pacific Coast Presbytery concerning the reporting of the disposition of an irregularity noted in the records of the Ohio-Illinois Presbytery by the 1979 Synod was returned to the Pacific Coast Presbytery.

80-7 from Iowa Presbytery concerning financial support for Mr. Conte was referred to a special three-man committee to be appointed by the Moderator to report to this Synod.

80-8 signed by two members of the Court concerning conscientious objection to specific wars was referred to a special committee to be appointed by the Moderator to report back to this meeting of Synod.

80-9 signed by two members of the Court concerning the production of an American Confession of Faith was referred to the Committee on Interchurch Correspondence and Study.

80-10 signed by two members of the Court concerning the wording of a Chapter in the Proposed Revised Testimony was returned to the signers.

The Report of the Committee to Canvass the Overtures Sent Down by the 1979 Synod was distributed, read, adopted and is follows:

**REPORT OF THE COMMITTEE TO
CANVASS THE OVERTURES**

OVERTURES	SESSIONS			ELDERS	
	For	Against	Tie	For	Against
Introduction	53	2		226	13
Chapter I	56	3		243	8
Chapter II	56	1		240	6
Chapter III	56	1		241	8
Chapter IV	56	1		237	7
Chapter V	55	4		237	13
Chapter VI	56	1		243	5
Chapter VII	58	1		249	4
Chapter VIII	55	2		243	6
Chapter IX	57	2		246	7
Chapter X	55	2		239	9
Chapter XI	58	1		247	4
Chapter XII	56	1		241	4
Chapter XIII	58	1		248	4
Chapter XIV	56	1		242	4
Chapter XV	57	2		240	11
Chapter XVI	55	1	1	238	6
Chapter XVII	58	1		247	4
Chapter XVIII	53	3		229	11
Chapter XIX	57	1		246	4
Chapter XX	54	2		224	11
Chapter XXI	52	4		239	21
Chapter XXII	52	3		218	17
Chapter XXIII	51	3	1	217	27
Chapter XXIV	48	8		203	35
Chapter XXV	54	4		225	20
Chapter XXVI	49	6	1	198	40
Chapter XXVIII	56	2		234	10
Chapter XXVIII	55	1		234	4
Chapter XXIX	57	1		237	7
Chapter XXX	54	2		235	7
Chapter XXXI	56	1		240	4
Chapter XXXII	55	1		235	4
Chapter XXXIII	57	1		239	4
Query on Covenanting	42	14	1	190	50
Place of Query on Covenanting	42	12	2	190	46
Seminary Requirement	44	11	2	193	48

Note:

1. Congregations (sessions) tabulated 60
2. Provisional sessions tabulated 2
(Do not count as "session" votes, but the votes of the elders count.)
3. Required for an overture to pass:
 - a. The affirmative votes of $\frac{2}{3}$ or more of the sessions voting;
and
 - b. The affirmative votes of more than $\frac{1}{2}$ of the elders voting.

Respectfully submitted,

The Committee:

Lee Barclay

Philip Coon

Kenneth McBurney

Ray McCracken

John Russell

Merrill Robb, Chairman

The Moderator declared that the thirty-seven overtures were passed and are the law and order of the church.

The Committee to Rewrite the Testimony was given the responsibility of editing the Testimony.

The Court heard fraternal greetings from the Reformed Presbyterian Church, Evangelical Synod, conveyed by Joel Belz. Donald Piper, fraternal delegate to their Synod responded.

Roy Blackwood led in prayer thanking God for the unanimity of the denomination reflected in the results of the overtures.

Following the break the Committee on Finance gave a preliminary report.

A special session of Synod for the hearing of the Report of the Committee on Officers of the Church was set for Monday afternoon at 1:30 p.m. until adjournment.

The Moderator appointed committees called for in the disposition of papers 80-7 and 80-8. They appear with the Committees Appointed by the Moderator.

The Report of the Woman's Association was taken up. Mrs. Faith Martin presented the report. The printed Report was received and is as follows:

THE REFORMED PRESBYTERIAN WOMAN'S ASSOCIATION

It is with exceeding joy and heartfelt gratitude for the guidance and blessing of our Heavenly Father through the love of our Lord Jesus Christ and the indwelling of the Holy Spirit that the Board of Directors

reviews the 83rd year of service. Last year's outline "change-Investigation & Study" will be followed with one addition "Action" and these all undergirded with prayer.

I. CHANGE: There was a change in the Board of Directors. The service of Dr. Betty Kilpatrick, who had long been a faithful—dedicated worker in this area of the Lord's vineyard, tendered her irrevocable resignation. Because of her deep trust in the Lord, her knowledge of the needs of such facilities as this and her valued skills as a physician, her resignation was accepted with regret. Mrs. J. Renwick (Maureen) Wright was eagerly welcomed when she agreed to serve the remaining months of the term.

The following officers were elected at a meeting immediately after the Annual Association adjournment:

President	Mrs. Fred (Faith) Martin
Vice President	Mrs. Kenneth (Floy) Smith
Recording Secretary	Miss Adella Lawson
Corresponding Secretary	Mrs. Stewart (Caroline) McCready
Treasurer	Mrs. Wendell (Mabel) Hemphill
Assistant Treasurer	Mrs. Willard (Shirley) McMillan

The committee chair persons were as follows:

Admissions	Dr. Betty Kilpatrick (after her resignation, Mrs. Ethyl Copeland)
Personnel & Finance	Mrs. Shirley McMillan
General Planning	Mrs. Sandra Johns
Public Relations	Mrs. Caroline McCready
Social	Mrs. Marian Vos
Interment	Mrs. Floy Smith
Donations	Mrs. Ethyl Copeland

Change in Home membership:

Some new members have been added. They are:

Mrs. Edna McKee Houston	January 1, 1979
Mrs. Jean Fisher	March 30, 1979
Mrs. Anna McKelvy	May 15, 1979
Mrs. Ruth Wallace	June 22, 1979
Miss Henrietta Weatherford	August 28, 1979
Mrs. Vida Linton	October 9, 1979
Mr. Raymond Joseph	November 6, 1979

Miss Elizabeth Henderson was accepted by the Board at the December meeting and entered January 1, 1980.

Those taken to their eternal Home were:

Miss Agnes Lytle	January 3, 1979
Mrs. Ethyl Seipp	January 13, 1979
Miss Mary E. Martin	January 30, 1979

Mrs. May Carson	February 14, 1979
Mrs. Margaret McFarland	September 4, 1979
Miss Mabel Orchard	November 18, 1979
Mrs. Jean Fisher	December 30, 1979

Mr. Floyd Crowe was discharged in January, 1979 and passed on a short time later.

Change in Employees:

There is usually some turnover in the various service areas and 1979 was no exception. However, again the Lord blessed us by providing others for the vacancies, sometimes on a temporary basis till permanent workers could take over, but never were the necessary services interrupted.

The Board wishes to acknowledge publicly its gratitude and appreciation for the faithful service rendered as receptionist and secretary by Miss Elizabeth Henderson during the last 7½ years at the Home. Special mention also should be made of Hugh Wissner and Jim Roll, both of whom resigned, for the years of service spent here in keeping the facility operating so smoothly. Many thanks are due for their services and to Hugh for his willingness to continue to serve by being "on call for emergencies."

The Board is constantly made aware of the excellence of our employees and would like to commend them for the quality of their work, for their dedication, for the interest shown to the residents by the willingness to go to great lengths to satisfy the members' needs on their own time, by their own effort. In addition to expressing appreciation from time to time through the year, the Board has used the more tangible approach of increase in wages, salaries and/or giving of bonuses.

Also, for the first time, individual hospitalization benefits will be offered all employees of the Home who are regularly scheduled to work an average of 28 hours or more per week, effective January, 1980.

In another area of the Home's activities there was a change. Mrs. Roll resigned as leader of the Busy Bees, where she is missed for she was full of ideas and energy. Thank you, Mrs. Roll, for the time, ability and energy shared with the Home Family. Mrs. Miriam Wenkhous has agreed to continue the work. With her interest and talent the Busy Bees are still in good hands.

So much for change. The last two divisions will be intermingled due to the nature of their content.

For some time now, the Board has been concerned about learning God's will for the care of the residents in the future; having a safe, comfortable, attractive, homelike facility; offering adequate services; keeping up with inflation; etc. Through the years the mainstream of

effort has been on the present needs but underneath has been the awareness that more needed to be done. 1979 saw a break-through. The current, underground so long, surfaced to what might be called a tributary.

II. The mainstream, or the duties expected of the Board, flowed along rapidly and smoothly. Eleven regular monthly meetings were held at the Home. The August meeting followed a delicious luncheon served by the President in her home. It was an informal session with questions, answers, suggestions and comments. It was both delightful and enlightening. In addition were many committee meetings and several executive meetings.

The Home Family has been remembered by monthly visits and at other times as well; by cards and/or gifts at birthday and Christmas time. 1979 witnessed the observance of Mrs. Anderson's and Mrs. Vida Copeland's 90th birthdays and Miss Anna Beyer's 100th. The McKee Dinner is always a highlight and this year's was special because of the presence of Mrs. Edna McKee Houston, who helped make it all possible. All enjoyed another successful Donation Day. Other delightful times were made possible by friends of the Home. The spiritual activities still have the priority; worship services, Sabbath School and prayer meetings on a regular basis.

Congratulations are due to Mr. William Weir who has been awarded his state administrator's license. After the usual periodic inspection the state license for operating this facility was received. Mr. Bruce Stewart and Mr. John Edgar whose terms on the Advisory Board have expired were reelected to another three year term. Other members of this Board are: Mr. Stewart Lee, Mr. Joseph Lamont and Mr. John Mitchel.

Mrs. Shirley McMillan and Mr. William Weir were the Board's representatives to the '79 Synod. Synod approved a \$9,000 portion of their 1980 Budget for the Home. The Board takes this opportunity to thank Synod for its reception and response. A display of the Home and its services was set up at Synod's headquarters and a guided tour of the Home was given the guests after which lunch was served.

III. Now for the tributary. It has been moving forward steadily and with a sense of urgency. Some of the specifics mentioned will not be new but will have resurfaced or have found a new outlet.

One innovation was the forming of a Members' Committee. Home Members met, elected a committee of five; the purpose being to supply the Planning Committee with their ideas and suggestions during the planning phase of a building program. The Committee elected its own officers. This committee was set up for one year. A questionnaire was formulated, distributed, filled out and tallied. The results were interesting, helpful and satisfying. Satisfying for with one accord they

were happy as they are. They did have valuable suggestions however. They have had other surveys also.

New avenues of approach have been taken through Public Relations: (1) The August 29th issue of the *Covenanter Witness* featured the Home, (2) a monthly news column (or as often as there is space) in the *Witness* and (3) a Board Newsletter mailed three times a year, to the homes. A Speakers' Bureau has been established. More information concerning the last item can be received by contacting the Public Relations Committee.

Updating information following last year's meeting with R.P.C.E.S. representatives: Four appointed members of the Board, Mr. Sanderson and Mr. Weir met with Mr. Earl Witmer, Executive Director of Board of Home Ministries, R.P.C.E.S. and a committee from that Pittsburgh Presbytery. Purpose was to determine if a future cooperation could be established for the care of the elderly in the two groups. The discussion was candid, covered a wide range of topics and many areas of agreement were found. The Board offered to make the Speakers' Bureau available to them, to give first consideration to applications from R.P.C.E.S. after those of the R.P.C.N.A. Another meeting was planned but because of a conflict in dates—it was canceled.

The following items have also resurfaced and action taken: (1) Past, present and future taxes are to be paid on the coal rights on 45 acres of land in Westmoreland County from the estate of Mary J. McElroy. (2) That a title search into the coal rights on the former Crozier property in Indiana Co. and necessary action be taken depending on outcome of search. (3) No papers have yet been signed for the lease of gas and oil rights on Indiana property since no agreement has yet been reached. (4) The Marling Realty Co. was given permission to sell the Dickey property in Florida for \$10,000. No reply. (5) The Beatty property in Gibsonia is still available at the original offer; may be used for building or for future investment; and payment is requested in installments. No decision made as more legal property information is needed.

And now a progress report on expansion activities—present thinking is a facility to house 100 (60 residential-40 nursing). Tentative plans would provide skilled, intermediate and residential care. Apartments are also a consideration if after proper publicity sufficient interest is shown. However, the feasibility study will guide in the decision making. The present facility can provide care for 50 residents and at the close of '79 there were 48.

Publications of H.S.A., A.A.H.A. and PANPHA have been studied to learn of legal requirements; classes conducted by PANPHA were attended, and suggestions sought from local friends who not only know this Home but are knowledgeable in the various areas of activity

involved: Advisory Board, Mary George, Ray Vos, Don McBurney and Vincent Rocereto. The Board has also met with Administrators of several Homes such as this, profiting by their advice and suggestions taken from their own experience in building, financing and operating; with a structural engineer and some architects. Tours of various Homes were instructive.

Since the ground work was laid the next step was the selection of an architect. The four survivors from which one will be selected are: Janusey and Associates, Pittsburgh; Burt, Hill, Kosar, Rittelmann and Associates, Butler; Merrill A. Jones and Associates—(Board met with Mr. Don Pritchard, a Vice-President), Indianapolis; Hunter, Heighes, Sabo, Douglass and Rogers of Sharon, Pa.

The Board researched each firm thoroughly by obtaining recommendations from unbiased, reliable sources, meeting with each personally at the Home to make its own evaluation, touring buildings each had designed wherever geographically possible and conferring with those in charge as to their satisfaction with the firm and with its work. Once the architect is selected the feasibility study will start and with the information gained more decisions will be possible.

It should be reported that everyone involved in these preliminary studies has been most willing and helpful in finding time to share and in one case, at least, with no remuneration.

This might be the place to state that finances at this time are sound and stable. Detailed report elsewhere.

The membership of the Woman's Association as of December, 1979 for that year was 444.

"Any member in good standing in the R.P.C.N.A. may become an Association member by payment of \$1.00 annual dues; a Life member by the gift of \$25.00 at one time, or a Life Director by the gift of \$100.00 at one time. By the same donation, one may be named a Life Member or a Life Director in Memoriam."

The Board requests your continued interest in and prayers for God's guidance.

Respectfully submitted,
Adella Lawson, Secretary

ANNUAL REPORT OF THE SUPERINTENDENT TO THE WOMAN'S ASSOCIATION—1979

"The mercies of the Lord are new every morning; great is His faithfulness."

In the day by day activities and operations of the Home we are seeing this truth about our Sovereign Lord demonstrated again and again. His spirit and wisdom are ever present to counsel and guide us and we thank Him for this fact.

As to our staff of workers, the great majority of our department workers are still faithfully serving the needs of our Home and its members. We have had a turnover of some 10 or 12 part-time workers during the past year. At the present we have 48 on our staff—less than half of whom are classified as full time workers.

The number of residents in the Home has fluctuated between 46 and 50. Six new members entered the Home in 1979 and seven members were taken by the Lord. We still have rooms for three to four new members as of this writing. In the strict sense of the word we have had no waiting list of people waiting to enter the Home. We have never had all of our available rooms occupied.

Some 38 of our members come to the dining room on a regular basis and the great majority of these join in the worship and social activities of the Home. Some twenty-five members go out of the Home on short trips or visits to friends and relatives. Mr. Weir regularly takes our members to their medical appointments often being helped by some of our resident volunteers.

The basic mechanical, electrical and furnace equipment of the Home is serving us well. Some improvements outside include some new fencing and gates for security purposes and a new structural—secure face lift on the north (Burgess entrance) porch.

Newly purchased nursing equipment includes an electric operated hospital bed (anonymous gift) and two geriatric chairs by the kindness of the Woman's Auxiliary.

We are all locked into the inflation spiral both as to our members rates and employees wages. Members rates for 1980 are \$525.00 a month for Residential Care and \$700.00 a month for Intermediate Nursing Care. (We are licensed for eleven Intermediate care beds). All of our employees received a 10% raise for 1980 and a new fringe benefit for full time workers of Hospitalization benefits. We were glad the latter benefit was possible because the Home was able to operate in the black for 1979. We thank the Lord for this.

We are glad to report that the various Local and State Inspections of our facility resulted in certificates of approval and the granting of the Annual State License by the Department of Health which permits us to operate our nursing section.

In early summer we were happy to learn that Mr. William Weir had successfully passed the Pennsylvania State Examination to become a Licensed Nursing Home Administrator. Our heartfelt congratulations to "Bill" in this and in appreciation also of his capable and helpful service to the Home. Our sincere appreciation and thanks also goes to our department heads and each worker as they are helping to make our Home a clean, comfortable and happy place in which to live.

Rev. Martin continues to give valuable service to the Home as our Minister and Social Service worker thus meeting the State's requirement for this department.

A special note of thanks to Miss Elizabeth Henderson for her many years of faithful service in the office. We also welcome Mrs. Sandra Finnegan as our full time receptionist and secretary.

We are increasingly conscious of the many hours of volunteer service given by the Board of Directors, as they move forward in their plans to modernize and expand our present facility.

To each association and auxiliary member and the many friends of the Home—our sincere thanks for your friendship, help and prayers for the Home members and their welfare. We know you are being blessed in all of this as you do it as unto the Lord.

Respectfully submitted,
W. Kenneth Sanderson,
Administrator

**REFORMED PRESBYTERIAN WOMAN'S ASSOCIATION
COMPARATIVE STATEMENT OF OPERATING INCOME
AND EXPENSES AND CURRENT FUND**

INCOME	December 31,	
	1979	1978
Association Dues	\$ 594	\$ 573
Donations	35,972	55,585
Bequests—Recurring	16,787	15,515
Bequests—Non-recurring	3,584	45,593
Supplemental Security Income	10,859	10,967
Pension & Social Security	72,989	72,198
Interest on Bonds	44,630	25,941
Interest on Savings	11,750	7,438
Interest on Endowment with Synod	5,808	5,524
Dividends	22,474	20,905
Medicare Payments	1,558	1,653
Share of Synod Budget	5,376	2,417
Transfer From Members Funds	22,084	21,556
Miscellaneous Income	5,979	2,970
Life Insurance Proceeds	1,756	5,702
Members Boarding Payments	135,342	104,029
TOTAL INCOME	<u>397,542</u>	<u>398,566</u>

OPERATING EXPENSES

Salaries	\$223,402	\$219,457
Payroll Taxes	17,462	16,735
Allowance to Members	4,136	4,631
Food	35,787	31,464
Utilities	18,624	17,647
Maintenance	16,927	17,986
Transportation	2,551	6,410
Office	3,074	1,958
Insurance	15,316	15,856
Drugs & Medical	15,082	12,246
Burial Expense	4,176	6,953
Furnishings & Equipment	2,111	5,301
Telephone	2,104	1,393
General	5,898	5,895
Audit, Accounting & Legal	3,355	3,140
Investment Services	5,453	4,265
Investment Property Expense	1,638	349
Depreciation	7,050	7,050
TOTAL OPERATING EXPENSES	384,146	378,736
EXCESS OF INCOME OVER EXPENSES	13,396	19,830
CURRENT FUND—BEGINNING OF YEAR	49,461	29,631
CURRENT FUND—END OF YEAR	\$ 62,857	\$ 49,461

The following fraternal delegates brought greetings and were responded to by the men who visited their respective synods. Norris Wilson from Reformed Presbyterian Church of Ireland was responded to by Renwick Wright (his report is on the Appendix to the Minutes); Pastor John Tuinstra from the Christian Reformed Church—Charles Sterrett responded; Pastor Arthur Olson from the Orthodox Presbyterian Church—Lester Kilpatrick responded (his report appears in the Appendix to the Minutes); Morton Smith, Stated Clerk of the Presbyterian Church in America, from that body—John White responded; Pastor Donald McClure from the Free Church of Scotland, Synod of North America—Gordon Keddie responded (his report appears in the Appendix to the Minutes).

Mrs. D. Howard Elliott, President of the Women's Synodical Missionary Society, brought their report to the Court.

The Report of the Board of Home Missions was taken up. Corrections were noted. Items 1-3 were adopted. Item 4 was referred to the Committee on Finance. Item 5 was referred to the Nominating Committee. The Report was received and is as follows:

REPORT OF THE BOARD OF HOME MISSIONS

The Board would respectfully report that since the last meeting of Synod two meetings were held. It is expected that another meeting will be held at this Synod. The officers are: President, Bruce Hemphill; Vice President, William Finley; Secretary, A. Wayne Duffield; and Treasurer, Louis D. Hutmire.

As of December 31, 1979, there was a deficit of \$318. This deficit has been incorporated into our 1980 budget in which we are budgeting a zero balance. A total of \$69,476 was disbursed in 1979, with \$43,770 of this amount going to supplement the work of the presbyteries.

In 1979 the Board, through the presbyteries, supported five new works (Anchorage, Westminster, Easton, Rochester, Hays). The Board also helped to fund four aid-receiving congregations (Marion, Park City, Selma, Hetherton), and the Southern Mission. Through the Ohio-Illinois Presbytery \$1,300 was given for the Purdue Student Ministry and \$4,000 was given to the Indianapolis Internship Program. The Board continues to make any necessary adjustments and grants as conditions may warrant.

The presbyteries should carefully analyze and evaluate their own situation; especially their church extension program, and pray and budget accordingly. They should also provide the Board with the necessary information as requested in the forms provided by the Board, in order that wise decisions may be made in the use of the Lord's money.

The Board has continued to support the work of the Southern Mission through the Ohio-Illinois Presbytery. In 1979 \$13,205 was disbursed to the Southern Mission, which now consists of the Knox Kindergarten. It should be noted that to date \$35,794 has been received from the Rebecca Evans Estate by the Trustees of Synod for the Selma congregation. \$5,400 of this amount is being used to cut our 1980 budget in lieu of the \$5,400 supplement to the Ohio-Illinois Presbytery. This will likewise apply to the 1981 budget. An additional \$5,000 from the Rebecca Evans Estate was requested by the Selma congregation and granted by Synod's Board of Trustees in consultation with presbytery and the Home Mission Board toward the purchase of a new bus for the Kindergarten. Inasmuch as the Southern Mission has been reduced to the Knox Kindergarten and is under the direction of a Christian Education Committee, the Board is recommending to Synod that the Southern Mission be officially closed at the end of the 1980-81 school year and that the Ohio-Illinois Presbytery and the Selma congregation make plans accordingly, with the understanding that the income from the Southern Mission endowments go to the Selma congregation. The Board does not view a kindergarten program

as coming under the work of home missions. Legally, monies specified for the Southern Mission are to go to the work closest to the work that is terminated, which would be the Selma congregation. The Board appreciates the assistance of the Ohio-Illinois Presbytery in overseeing this work.

Again this year the Board, in cooperation with the Reformed Presbyterian Theological Seminary, is providing a Summer Training and Placement Program. It is an accredited part of the Seminary course in Practical Theology. Congregations participating in the program are assisted with matching funds up to 50% of the summer salary. It appears that Cliff Glovier will be working at Westminster-Colorado Springs, Jerry O'Neill at Winchester, Bill Blackwood at Columbus, Paul Finley at Allegheny, Marty Wilsey, at North Hills, Philip Pockras at Rose Point-New Castle, Trevor McCauley at Walton, and Jim McMahon at Wishaw. The Board's share of this program for 1980 is \$5,460. \$5,613 was expended for this program in 1979.

The Seminary Board has agreed to take over the Summer Training Program at the request of the Home Mission Board. The procedure for this transfer is an interdepartmental transfer of funds for 1980 and a budget transfer for 1981. This should especially be kept in mind in considering the 1981 budget of the Seminary.

Although not as a summer intern, George Ball will be working in home missions and extension work in Morgantown, W.Va., under the supervision of the Church Extension Committee of Pittsburgh Presbytery.

Members of Synod should be aware that the Board has reaffirmed the policy stated in the 1976 Minutes of Synod, page 71, with respect to pastors who are asked to resign.

The Board is planning to hold a Seminar on evangelistic Bible studies for women called "Coffee Break Ministries," as developed by the Christian Reformed Church. This Seminar is scheduled to be held at the College Hill Reformed Presbyterian Church, Sept. 23, 1980. It is hoped that this will be a stimulus to evangelism and church growth.

A considerable portion of the Board's time and energy during the year has been consumed in the study and consideration of the question of merger with the Foreign Mission Board, as mandated by Synod. A Joint Committee of the two Boards was formed and spear-headed this consideration. The two Boards met together twice, in September of 1979 and April of 1980. Study papers were presented by various members, in which different aspects of the question were taken up. The members were all given an opportunity to express themselves in writing and orally, and this information was made available to all members. In a close vote, the Home Mission Board rejected the idea of merger. The Foreign Mission Board also arrived at the same conclu-

sion. However, there does seem to be substantial interest in cooperating in areas of mutual concern.

Although rejecting the idea of merger, the Board is proposing to Synod a reduction in its membership from sixteen to nine members. This would involve having one representative from each of the presbyteries and two at-large members. There are presently eight at-large members. The denominational treasurer would not be a member of the Board, but would still serve as the Treasurer of the Board. The reduction would take place over a period of three years by attrition in terms of the at-large members. The necessary changes in the "Statement of Philosophy and Purpose," the "Constitution," and the "By-Laws" of the Board appear in an appendix to this report. The changes in the first two documents must be adopted by Synod, but it is only necessary for the changes in the "By-Laws" to be reported, as provided by the "Constitution."

The Board has adopted several significant policy statements that congregations and presbyteries should keep in mind. Concerning "Special Ministries," Home Mission Board monies are for short-term diminishing aid; not for maintaining programs indefinitely. Such special ministries ought to be maintained as ministries of a local congregation or presbyteries.

Exploratory work is the responsibility of congregation and presbytery. Financial aid from the Home Mission Board may begin when the presbytery is convinced the Holy Spirit is working to establish a church in the area in question.

The new policy regarding "special requests" is as follows:

1. Only new works, as defined by the Home Mission Board, shall be eligible for special funding from the Board, provided that the project under consideration has the approval and financial support of the presbytery.
2. A "new work" is one which has not been in existence for more than 7 years, irrespective of the date of its organization as a congregation.
3. "Special Funding" are funds made available by the Board for special projects other than funds which are received for the normal operating budget of the new work.
4. The new work will be required to demonstrate to the Board that the major thrust and benefit of the special project will be one of evangelism, church planting, and how it will contribute to these objectives.
5. A complete financial plan for the project must be submitted, with all of the resources and expenditures carefully itemized, for the consideration and approval of the Board.
6. If approved, the Board of Home Missions will provide up to one-

third of the total funding of the special project, with the understanding that one-third of the funding will be provided by the local new work and one-third by the presbytery. Special circumstances may occasionally merit special consideration.

7. Following the completion of the special project a full report and evaluation is to be submitted to the Home Mission Board in writing.

Recommendations:

1. That the Southern Mission be officially closed at the end of the 1980-81 school year and that the Ohio-Illinois Presbytery and the Selma congregation make plans accordingly, with the understanding that the income from the Southern Mission endowments go to the Selma congregation.
2. That the membership of the Board be set at nine members and that the revisions in the "Statement of Philosophy and Purpose" and the "Constitution" of the Board be adopted accordingly.
3. That the supplements for the Church Extension Program of the various presbyteries (for 1981) be received for information.
4. That the Home Mission Board be granted \$42,600 for 1981. (Inasmuch as there are certain requests still under consideration, it may be necessary to increase this figure.)
5. That at this meeting of Synod the representatives from the Ohio-Illinois Presbytery, Pittsburgh Presbytery, and one at-large Synod appointee be elected. (Those whose terms expire at the meeting of Synod are: Ray Joseph, Wayne Duffield, Mrs. Willard Harsh, Paul Martin, and Robert McFarland.)

Respectfully submitted,
A. Wayne Duffield, Secretary

REPORT OF THE BOARD OF HOME MISSIONS

APPENDIX

In the Statement of Philosophy and Purpose, Roman numeral V, "Board Organization," section A, be amended to read:

A. Membership

1. One representative from each presbytery, elected by Synod, (currently 7).
2. Two members at-large elected by Synod without respect to presbytery distribution.
3. The Board shall be enlarged as the number of presbyteries is increased.
4. The Board shall make recommendations for nominations to Synod's nominating committee. Presbyteries shall make recom-

recommendations to the Board for nominees to be elected by Synod. Nominations may also be made by Synod.

In the Constitution, Article 5 on "Membership" be amended to read as follows:

1. One representative from each presbytery, elected by Synod, (currently 7).
2. Two members at-large elected by Synod without respect to presbytery distribution.
3. The Board shall be enlarged as the number of presbyteries is increased.
4. The Board shall make recommendations to Synod's Nominating Committee. Presbyteries shall make recommendations to the Board for nominees to represent them, to be elected by Synod. Nominations may be made by the Synod also.
5. Normally, appointments will begin with the fall meeting at which the Board will organize.
6. No member shall serve more than two consecutive terms of three years each. After a one year interval he shall be eligible for election as before. The order of the classes shall be stated in the By-Laws.

In the Constitution, Article 6, on "Organization," the section on the Treasurer be amended to read as follows:

Treasurer—The Treasurer of the Board shall be the denominational treasurer.

The Treasurer shall receive all monies and administer them at the direction of the Board.

The Treasurer shall prepare a treasurer's report and budget for each meeting of the Board.

In light of the above, the Board would report to the Synod the following change in the By-Laws, sections 4 and 5:

4. The membership of the Board shall be elected to three-year terms according to the classes as follows:
 - A. Ohio-Illinois Presbytery
Pittsburgh Presbytery
One Synod appointee
 - B. Midwest Presbytery
New York Presbytery
Pacific Coast Presbytery
 - C. Iowa Presbytery
St. Lawrence Presbytery
One Synod appointee
5. Five members of the Board shall constitute a quorum for the conducting of business.

Godfrey Franklin adjourned the Court in Prayer.

MONDAY, AUGUST 11, 1980, 8:30 A.M.

Synod met pursuant to adjournment in Olin Hall, Carleton College, Northfield, Minnesota, on Monday, August 11, 1980, at 8:30 a.m.

The Court was constituted in prayer by Raymond Stevenson.

The Court met in Worship. Kenneth Smith preached the Word from John 15:1-5 on the theme "Christ in You . . . New Dimensions in Fruitfulness."

Synod's offering was received in the amount of \$522.

The Minutes were read and approved.

It was moved that with the exception of the Reports of the Committee on Interchurch Correspondence and Study and the Committee on Officers of the Church all reports be limited to twenty minutes. If reports are not completed in the allotted period of time they are automatically referred back to the Committee. The motion carried.

The Report of the Board of Corporators of Geneva College was taken up. Items 1 and 2 were adopted. Item 3 was referred to the Nominating Committee. The Court proceeded to hear J. Merrill Robb, President of the Board of Trustees of Geneva College, and Dr. Edwin Clarke, President of Geneva College, who also introduced the President-elect, Dr. Donald Felker. The Synod took note of Dr. Clarke's years of service with a standing ovation following his report. The Court also greeted the President-elect with a standing ovation. The Report as a whole was received and it, along with the Report of the Board of Trustees of Geneva College, is as follows:

REPORT OF THE BOARD OF CORPORATORS OF GENEVA COLLEGE

The Board of Corporators of Geneva College met at Carleton College on August 6 and 9, 1980.

The following persons were elected to the Board of Trustees, Class of 1983:

Nominated by the Board of Trustees: John Snowberger

Nominated by the Alumni: John Sawyer, Clarence Farmer

For the Reformed Presbyterian Church: Robert F. Heimburger, Mrs.

Willard Hemphill, Joseph Lamont, Robert McCrory, Maribel McKelvy, William O. Martin, Alan Windham

The following were elected to the Board of Corporators, Class of 1983:

A. Wayne Duffield, Bruce C. Stewart, John Wilson, Richard Woods.

The officers of the Board of Corporators are: President, J. Renwick Wright; Vice President, Dean R. Smith; Secretary, Robert Baumgartner; Treasurer, John Wilson.

The Board expressed appreciation to Dr. D. Howard Elliott and Dr. Ralph E. Smith for their years of service to the Board of Trustees. They were named Trustees Emeritii.

The Board of Corporators acknowledges the outstanding leadership of Dr. Edwin C. Clarke as President of Geneva College for the past 23 years. Since his inauguration in 1957, he has devoted endless time and effort into making Geneva a truly Christian liberal arts college. Dr. Clarke's activities in the church, various educational and professional associations and community affairs are evidences of his desire to serve and honor the Lord. We at Geneva have been blessed by the Almighty King in giving us a servant who has dedicated his life to seeing the College grow more and more into the image of our Lord Jesus Christ. We pray God's continued blessing and leading for him.

Recommendations:

1. That J. Merrill Robb be heard on the floor of Synod on behalf of the Board of Trustees of Geneva College.
2. That Dr. Edwin C. Clarke be granted the privilege of addressing Synod and given the honor of introducing President-elect Dr. Donald Felker to the Synod.
3. That Kenneth G. Smith be elected to the Board of Corporators.

Respectfully submitted,
Robert Baumgartner, Secretary

REPORT OF THE BOARD OF TRUSTEES OF GENEVA COLLEGE

TO THE BOARD OF CORPORATORS OF GENEVA COLLEGE:

There are special reasons for us to be thankful for God's guidance and blessing this past year. He gave us a small but significant increase in enrollment. He led us to the unanimous choice of a man to be our next president. He has continued to lead us in our daily duties and decisions.

More than four and a half years ago we began planning the proper procedure for selecting a new president when that time should have arrived. All were praying for Divine guidance in the task ahead. The period of full-time search extended from the fall of 1978 to January 25, 1980 when Dr. Donald W. Felker was unanimously elected to become the sixteenth president of Geneva College.

During that time tentative dates were selected as guidelines for assessing our progress; criteria for a president and procedures for the search and selection process were discussed and adopted; a Search Committee was elected; the committee received nominations, corresponded with the nominees, provided for interviewing the candidates by the faculty, the students, the committee and by the trustees; and finally the trustees elected Dr. Felker by the unanimous vote of 28 members. All through these months, it had become increasingly apparent that we were enjoying the leadership and blessing of Almighty God in this important process.

Early in the process it had been necessary for Dr. Clarke and the trustees to select a tentative date as the effective date for his retirement. June 30, 1980 was selected by Dr. Clarke and accepted by the trustees as a guideline. Soon after his election, Dr. Felker indicated that he could better fulfill his responsibilities at his present school by remaining in that position until November 1, 1980. When he made this request and since Dr. Clarke was willing to remain as president until October 31, 1980, the request was granted.

Of course, the election of a president of the college is subject to the approval of a majority of the college Board of Corporators. Such approval (also unanimous) was confirmed in a letter from the President of the Board of Corporators, dated March 8, 1980. Dr. Felker formally accepted his election to the position of President of Geneva College in a letter, dated March 24, 1980. As previously stated, the effective date of his assuming the presidency is November 1, 1980.

Just as it is necessary to provide for a new president, so is it necessary and pleasant to recognize the outstanding past service and dedication of the president in office. Dr. and Mrs. Clarke were so recognized by events in their honor on March 27, 28 and 29, 1980. Faculty, staff, administration, students, corporators, trustees and the public all joined in celebrating these days. They were proclaimed as a "Salute to the Clarkes" by the trustees, our state Senator, Beaver County officials and by City of Beaver Falls officials. The Salute Days focused on 71 years of service to Geneva College by Dr. Edwin C. Clarke and by his father, Dr. Robert Clarke.

The College and Board of Trustees wished to take note of Dr. Clarke's contributions in yet another way. They conferred upon him, at the 1980 Commencement Exercises, the honorary degree Doctor of Humanities. He has also received the degrees Doctor of Laws, from Grove City College in 1972, and Doctor of Humane Letters, from Westminster College in 1979.

Along with these special activities of the past year, the regular ones were also going on. Regular meetings of the Board of Trustees were held on October 26, 1979, and on March 28 and May 23, 1980, in

addition to the special, two-day meeting held on January 24 and 25, 1980 when candidates were interviewed and the new President elected.

Numerous special speakers and events were part of the year's program. Among these were the following:

Dr. William C. Brownson, Radio Minister Reformed Church of America

The Thomas F. Staley Distinguished Scholar Lecturer

The Rev. John Perkins, Voice of Calvary Ministries

All-College Worship Service

Dr. John H. Gerstner of the Pittsburgh Theological Seminary and

Dr. Joseph Hopkins of the Westminster College Faculty

A special course on "Cults"

Dr. Samuel Logan of Westminster Theological Seminary and

Mr. John Leax, Poet in Residence at Houghton College

Conference on Christian Faith and the Arts

The Annual Pastors Day was held on January 14, 1980 with about 45 in attendance.

The trustees continue to consider college personnel matters. These include: health matters; the "Facts of Life" Seminar to enable upper classmen to discuss career, financial and other after-graduation matters with people experienced in such matters; faculty and staff composition, qualifications, requests, interests, comings and goings, accomplishments and other activities; curriculum; continuing long-range planning; student requests, special needs, housing, preparation for college; tuition, fees, scholarships, salaries and others.

During the past two years, the college has been engaged in making an "Institutional Self-Study." This was in preparation for the visit of the evaluation team of the Middle States Association of Colleges and Secondary Schools. The team was on campus on April 14-16, 1980. They interviewed representatives of the various college groups. On April 14, they met with several members of the trustees. Geneva has been accredited by the Middle States Association since 1923 and the accreditation was last renewed in 1970.

The Continuing Planning Committee, under the chairmanship of Joseph Lamont with Co-Chairman Charles N. O'Data, has been meeting periodically since last summer. Its assigned task is "to consider and make recommendations to the President of the College" concerning where Geneva should be going and what it should be doing "in view of the present circumstances and those which are likely to develop within the next decade." Some recommendations have been presented and others are still under study by the committee.

Enrollment for the year 1979-1980 was 1149 in the day school. We are thankful for this increase of 40 students more than the year before.

Although there was this increase, it was still necessary to budget for using \$390,000 of unrestricted gifts in order to cover expenditures. It appears at present that we shall need to budget \$500,000 in gifts next year in order to have a break-even budget. For several years, definite steps have been taken to increase the effectiveness of our development and admissions efforts, and they have been increased significantly. We much prefer to finance current expenditures from increased enrollments rather than from gift income. We would rather use the gift income for development needs such as improvement of the Armstrong Cork Company land and the much-needed Center for the Arts. For this reason, among others, we follow up every possible opportunity to reach and motivate students who should be induced to investigate and, hopefully, to attend Geneva. Our admissions department is usually effective in leading prospective students to become actual students. You can help us by letting us know who and where the men and women are who should learn about our college.

The 1980 annual Phon-o-thon enjoyed the services of about 150 volunteers from the whole spectrum of the college family. It was most successfully sponsored again by the Alumni Association. Twelve teams made calls on twelve nights. They received pledges of some \$57,000 which was \$2,000 more than the goal. This was also higher than the total last year. This is but one example of the increased effectiveness of our development activities.

To date the pledges to the Geneva Tomorrow Fund have totalled \$889,869 and \$687,074 has been received. Pledges by the Reformed Presbyterian Church have totalled \$183,457 and \$72,978 has been received.

At this point, it would seem that the possible enrollment for 1980-81 may be approximately 1150 in the day school.

It has been called to our attention that some items in the Charter and By Laws of the college need to be revised in order to bring them up to date and into compliance with present state requirements. They are not changes which would alter the nature or purpose of the college. All proposed changes would of course be referred to your Board for consideration and further action.

The values of college property and of the endowment fund are:

	1980 (Audit of 6/30/79)	1979 (Audit of 6/30/78)
Land	\$ 1,528,726	\$ 1,528,726
Buildings	23,459,424	20,946,913
Equipment and Furnishings	2,874,389	2,789,966
Total Physical Plant	\$27,862,539	\$25,265,605
Market value of endowment	\$ 3,555,415	\$ 3,381,001
Size of campus	112.208 acres	112.208 acres

The Baccalaureate Service was held in Metheny Fieldhouse on Sabbath evening, May 11, 1980. Dr. John Gerstner, Professor of Church History at Pittsburgh Theological Seminary, was the speaker.

At the Commencement Exercises on May 12, 1980 Dr. Robert Holland, senior pastor of Shadyside Presbyterian Church in Pittsburgh, Pa., delivered the address. 260 graduates received diplomas; 12 of which were associate degrees. Honorary degrees were conferred on the following persons:

Robert Cleveland Holland received the honorary degree, Doctor of Letters

Robert R. Long, Executive Director for Coalition of Christian Outreach received the honorary degree, Doctor of Humane Letters

Edwin Cameron Clarke received the honorary degree, Doctor of Humanities

The terms of the following members of the Board of Trustees expire in 1980 and their successors should be chosen:

Representing the Reformed Presbyterian Church—D. Howard Elliott, Donald W. Felker, Mrs. Willard Hemphill, Robert F. Heimbürger, Joseph Lamont, Jr., William O. Martin, Robert McCrory.

Representing the Alumni Association—Clarence Farmer, John N. Sawyer.

Members Certified by the Board of Trustees—Ralph E. Smith, John R. Snowberger

We would respectfully request that President Edwin C. Clarke be heard by the Synod on behalf of the College. We would also request that Dr. Clarke be granted the privilege of presenting to the Synod the President-Elect who, in God's Providence, we expect will become the sixteenth president of Geneva College.

We give thanks to God for His guidance given to the Search Committee and to all other persons and components of the College family during the past year. It is worthy of note that the past year has marked the 100th anniversary of Geneva College in Beaver Falls.

J. Merrill Robb, President

Jean L. Hemphill, Secretary

The Report of the Trustees of the Seminary was taken up and corrections were noted. Item 1 was referred to the Nominating Committee. Item 2 was adopted and the Court proceeded to hear Dr. Stewart, President of the Seminary. The Report was referred back to the Board to come in with the Nomination for Professor of New Testament.

The Report of the Committee on Interchurch Correspondence and Study was taken up. Item 1 was adopted. Item 2 was referred back to the Committee. Item 3 was adopted.

The Report of the Committee on World Relief was taken up. Item 1 was referred back to the Committee for implementation themselves. Item 2 was adopted and referred to the Committee on Interchurch Correspondence and Study for implementation. Item 3 was adopted. The Report as a whole was received and is as follows:

REPORT OF COMMITTEE ON WORLD RELIEF

The following action was passed by the 1979 Synod, as a recommendation from the Committee on Inter-Church Correspondence and Study:

"That the Synod approve in principle the offer of the Christian Reformed World Relief Committee for cooperative efforts in administering world relief and that a committee be appointed . . . to work out a specific proposal to be presented to the 1980 Synod."

Specifically, the CRC World Relief Committee offered to provide personnel to do diaconal training for local or area-wide diaconal meetings of the NAPARC churches. It has been left to each denomination within NAPARC to make its own response to this offer.

One member of our committee, Robert Henning, had an interview this spring with John DeHahn, director of the CRC World Relief Committee, concerning the nature and scope of their work and the possibilities for cooperative effort. We have also had opportunity to examine two study booklets: **And He Had Compassion On Them** (The Christian and World Hunger) and **For My Neighbor's Good** (World Hunger and Structural Change). These have been prepared by a Task Force which was appointed by the Christian Reformed Synod.

The committee referred to above has its work divided into two areas: 1. A planned program of relief development which projects a budget of \$3,768,897 for 1980-81; 2. a disaster program which amounted to about \$100,000 for the past year. It is apparent that the committee's work is not "disaster-oriented," but is designed to establish programs which help people in developing countries to help themselves. We were concerned to find that in the placing of refugees the CRC committee is working with Church World Services, which is an affiliate of the World Council of Churches.

Of the two books referred to in this report, we have more carefully examined the first, **And He Had Compassion On Them**, and are ready to recommend its thoughtful use by ministers, deacon boards and study groups (or classes) throughout our denomination during the year 1980-81. This book is designed not merely for study, but for self-evaluation and action. It is frankly directed to the Christian Reformed Church, but this should not keep us from making valuable use of it.

The companion book in this series, which deals with world hunger and structural change, requires more careful examination, and we are not now ready to recommend its use.

We are also not ready at this time to make a specific proposal concerning the use of CRC committee personnel to give diaconal training in our congregations and Presbyteries. We understand that a committee of the Orthodox Presbyterian Church has completed a thorough evaluation of the materials and recommendations of the CRC World Relief Committee and we believe that we should study this report and continue our own study before making any more comprehensive proposal.

Our denomination did not have a representative present at the meeting of Diaconal Ministries of NAPARC in 1979. We do not have a denominational organization which relates to the diaconal ministries. However, we believe that it would be good to have observers present at the meeting to be held in 1980, as a help in evaluating the work that is now being done, and the possibility of our cooperation in it.

Recommendations:

1. That a committee be appointed to study areas of cooperation with the Christian Reformed World Relief Committee and to further evaluate their study materials, and to make recommendations.
2. That we appoint two **observers** to attend the NAPARC meeting of diaconal ministries to be held at Grace and Peace RPCES Church in St. Louis, Missouri in October of 1980.
3. That the study book, **And He Had Compassion on Them**, (Board of Publications of the Christian Reformed Church, 2850 Kalamazoo Avenue SE, Grand Rapids, Michigan 49560, 1979, \$1.95) be commended to our ministers, deacon boards and congregations as a valuable guide for study and action on the problem of world hunger.

Respectfully submitted,
Robert A. Henning
Carl E. Mathews
John M. McMillan, Chairman

The Report of the Committee on the Nature of the Visible Church as it Relates to the Sacraments reported that they had not been able to formalize a report. The following two recommendations were adopted. 1.) That the Committee be continued to report to the 1981 Synod; and 2.) that Brian O'Leary be appointed to the Committee. The Report was received.

The following special resolution was adopted: that Wayne Spear be added to the Committee on Verbal Revision of the Westminster Confession of Faith.

The Report of the Board of Education and Publication was taken up. The recommendation was referred to the Nominating Committee. The Report as a whole was received and is as follows:

REPORT OF THE BOARD OF EDUCATION AND PUBLICATION

The E and P Board has sensed the Lord's special favor during the changes in professional leadership approved by the 1979 Synod and recognizes the faithfulness of many throughout the church who have shared in thanksgiving and petition to Him for His providence.

In its spring meeting, March 20-21 at Geneva College, the Board requested the secretary to prepare for Synod a summary of activities reported by Phil Beard, Acting Director of Publications June through December of 1979, and by Don McCrory, Director of Publications and Educational Services beginning in January 1980, and of decisions by the Board relating to these activities at its fall and spring meetings. Detailed minutes are available on request to the secretary.

Before the Board's November 29-30 meetings, Phil Beard had sent to each Board member regular reports of his activities and had requested decision regarding the 1980 WITNESS in the light of approved budget limitations. After consulting with some Board members, Karl Cunningham, the Chairman, authorized monthly publication for the year, six 24-year issues and six 16-page issues. Annual subscription had to be raised to \$7 to balance the revised budget. The Board approved discontinuation of the 4-page mid-monthly issue but shares with Don McCrory the feeling that each monthly issue should be 24 pages. The Board has planned for this in 1981. Incorporation of the Foreign Mission Board newsletter, now published separately, is being considered, along with other options. Faithful stewardship of the content and dimensions of the WITNESS remains a principle concern of its editor and of the Board.

During the summer and fall Don McCrory donated each Friday morning to work with Phil Beard in getting acquainted with office procedures and planning for 1980, and the Board decided to employ him beginning December 10 to facilitate his full assumption of responsibility as Director in January, 1980. Actually, he began his full time service a week early so that he could take some time off when his wife gave birth to their baby. Phil and Don worked very effectively together with their secretary, Joanne Willson, to develop a smooth transition in office leadership. We trust the Lord will provide a competent secretary to continue Joanne's service, and Don has permission of

the Board to hire further assistance for in-house publication on an hourly basis. Expense for such assistance comes from the revolving publication fund, which has for several years contributed to, rather than drawn from, the Board's general budget.

Some concern about the location and attractiveness of present office facilities has led to the exploration of alternatives by Don McCrory, along with Robert Willson, Lou Hutmire, and the chairman and secretary of the Board, but to date no other available facilities seem to offer comparable or compensatory advantages, even with greatly increased rental and maintenance costs. The present facility on the second floor at 800 Wood Street in Wilkinsburg has recently been provided with improved security, and when construction next door is completed the office entrance can be made more attractive.

Many of the materials prepared by our Publications Office are available for purchase or order here at Carleton and listed in the new catalog of publications. Among those prepared and/or reprinted recently can be mentioned a comprehensive treatise on exclusive psalmody by Michael Bushel entitled SONGS OF ZION, STUDIES IN REVELATION edited by Ed Robson, and Dr. J.G. Vos' STUDIES IN THE COVENANT OF GRACE. The exciting "Li Sketches" drawn by Sam Boyle and narrated by Jerri Faris, with accompanying colorbook and teacher's guide, are ready. SING A NEW SONG booklet and record have both been reprinted, and a fourth printing of THE BOOK OF PSALMS FOR SINGING has been authorized for 1981. Other items, such as BIBLICAL DOCTRINE OF WORSHIP and ELDERS' MANUAL, are being considered for up-dating and republication as demand suggests. The Board will continue to seek the completion of tracts on Sabbath observance and secret societies.

Preparation of materials suitable for junior, junior high, and senior high groups has been given high priority by the Board among the responsibilities of Don McCrory for publication of educational materials. He is soliciting help from gifted leaders throughout the church and will be promoting the literature as soon as available. Some flannelgraph and audio-visual aids that have been stored in the office for a number of years have been assigned to the women of Covenant Fellowship for possible use or disposal.

The Board agreed to handle distribution of a new Psalm recording proposed by Al Wissner and also encouraged the recording of some Carleton Conference singing.

Advertising of our materials in such publications as PRESBYTERIAN JOURNAL will be continued as response justifies. The Board has requested the Director to phase out the distribution of materials not produced by or under the supervision of our office or by sister Reformed Presbyterian denominations overseas.

Don Birdsall, representing the Board on the Carleton Conference Administration, secured approval of the Board for employment of Ken Smith as Conference Coordinator, and arrangements were made with Covenant Fellowship for his release from some pastoral responsibilities to allow for this service. Otherwise, the Board has merely offered encouragement and moral support in this impossible but always successful enterprise.

The Board inherited from Synod's former Board of Publication a general responsibility for BLUE BANNER FAITH AND LIFE, edited and published by Dr. J.G. Vos with very little financial assistance from the Board. Through the years Dr. Vos has kept the Board informed about the status of his journal and has recently begun to urge development of some plan for continuing its publication under a new editor. When his failing health made it necessary for him to give up this work, however, he and his family and the Board agreed to discontinue publication. A proposition by Sam Sterrett to develop a similar journal is being reviewed by a committee of the Board, which will make its recommendations at the 1980 fall meeting.

Responsibility for the final issue of BLUE BANNER FAITH AND LIFE and distribution of back issues and reprints was assumed by Charles McBurney as the Board's appointed liaison with Dr. Vos, and contact has been made with all subscribers. Any balance in the journal's fund after expenses are met has been designated by the Board as a honorarium to Dr. Vos, who has been a regular cash contributor to his journal and has never received any remuneration for editing and publishing it. Complete files of the journal are exhausted, but issues containing many of the lesson series are available in quantity for study groups at cost of handling and mailing.

A major outlay in the Board's proposed budget for 1981 is a new printing of THE BOOK OF PSALMS FOR SINGING, for which there has been steady demand, about half of the orders coming from outside the denomination. The expense will cause a temporary deficit in the revolving fund, from which the Board usually draws several thousand dollars for general expenses. To balance the loss of this source of revenue and to permit publication of a full 24-page WITNESS each month in 1981, the Board has requested a substantial increase in support from Synod's Budget. The 1981 budget proposed at the Board's spring meeting, summarized here, was for \$66,010 as compared with \$56,760 approved for 1980.

Receipts:	
WITNESS subscriptions	\$14,000
Endowment	2,000
Synod's Budget	49,810
Total	\$66,010

Expenses:

Board (travel, etc.)	\$ 3,500
Publication: Salaries, Soc. Sec., etc.	28,710
Publication: Rent	3,400
Publication: Other	2,800
COVENANTER WITNESS	26,600
Witness work	1,000
Total	\$66,010

At its fall meeting the Board was still divided into two departments, Education and Publication. Movement to a single director led to the decision to reorganize as one Board with an executive committee and four subcommittees to function between general meetings and prepare reports in advance of them. David Carson and Charles McBurney are to propose appropriate changes in the Board's Constitution and By-laws for approval at the fall meeting. Meanwhile, each Board member is assigned to one of the following subcommittees: publications, witness, curriculum and teacher training, national conference and youth.

The next meeting of the Board is scheduled for October 9 and 10 at Geneva College.

Board members are listed below according to the year which terminates their present terms. Those having served two three-year consecutive terms are not eligible for reelection for at least one year. The Board is proposing the following persons to Synod's Nominating Committee as candidates for the 4 positions to be filled at this Synod: Roy Adams, Norman Carson, Mary Elizabeth Coleman, Joe Copeland, Jerri Faris, Robert Willson.

Board Members Class of 1980: Roy Adams

Joe Copeland

Wendell Spear

Robert Willson

Class of 1981: Don Birdsall

Karl Cunningham, chairman

Charles McBurney, secretary

Class of 1982: David Carson

Robert McFarland

Isaac VerHage

Treasurer: Lou Hutmire

Submitted by:

Charles McBurney

The Report of the Committee on Interchurch Correspondence and Study was taken up. Item 4 was referred back to the Committee to report to this Synod. Item 5 was adopted. Item 6 was adopted and referred to the Nominating Committee.

Mr. Morton Smith from the Presbyterian Church in America addressed the Court in response to discussion and action of the Court to the invitation of the Presbyterian Church in America.

The Report of the Board of Foreign Missions was taken up. Item 1a and b as amended by the Board was adopted and referred to the Nominating Committee. The Report as a whole was adopted and is as follows:

REPORT OF THE BOARD OF FOREIGN MISSIONS

Tell of His glory among the nations, His wonderful deeds among all the peoples. Psalm 96:3.

We want to thank the Church for its support of the mission work under our Board. We hope that we have kept you informed through the Newsletter and other information sent to you. We welcome any questions which you might have and are thankful for an increasing awareness of the need of overseas mission work by our members. The brochure, "For A Missions Minded Church," has brought response and activity from several sources. We hope that more congregations will consider the ideas in the future.

The Board has met with the Home Mission Board on two occasions with profitable discussions regarding what our relationship should be. While we voted against merger, we believe that there are areas where we should have closer cooperation. There were questions raised which caused us to believe that we should have more discussions and that the Church needs to consider some other areas of mission work.

Our activities in Cyprus have been centered around the plan for Argos Zodhiates to spend up to three months in Cyprus a year and help in recruiting and training workers. His sudden death in November 1979 caused us to look at our relationship to Cyprus. We sent our executive secretary and treasurer to Cyprus to conduct further discussions, not only in regard to the property matters, but, also, in regard to the relationship which we should have in helping the Greek Evangelical Church in their ministry. They were in Cyprus the last two weeks of October 1979.

Nicos Savva passed away in September and this left the church in Cyprus with two elders. Since there was no elder in Larnaca, Daniel Copeland and George Moissides were asked to take leadership in Larnaca.

The Greek Evangelical Church called Paschalis Spyrides from Corfu to be their pastor. Plans have been approved whereby we might help

the Church to pay their pastor on a diminishing scale over a period of five years from the funds which we have in Cyprus, if he accepts the call. If he does not accept the call, we have asked to be informed of the credentials and other information regarding a pastor called so that we can evaluate whether we can help them with the salary.

Thomas Edgar and Mr. Copeland taught Bible classes in the Larnaca Academy where Mr. Copeland was the Assistant Principal. Priscilla Luther and Gayle Copeland were active in Christian Fellowships and taught English, History and Physical Training in Larnaca. Mr. Copeland and Miss Copeland plan to teach in Cyprus this fall. We have been asked to recommend a Bible Teacher for Larnaca.

Ruth Reade is the principal of the Nicosia Academy which is now co-educational and also teaches Bible. The Foundation is seeking a person to replace Miss Reade as principal.

The Board in communication with Synod's Board of Trustees is in consultation on the matter of selling the Mission House property. A price has been set and we are awaiting results of that action. The Larnaca Foundation has asked for a years extension to begin payment on the mortgage and it has been granted. We have some assurance that if the Mission House property is sold that we could take more money off the island than at present, if we desire. The Troodos Camp lease is now held by the Larnaca Foundation because it seemed that the use of the property would be taken by the government rather than be transferred to the Greek Evangelical Church.

We still await developments as to whether we will be able to work with the Church in Cyprus. We need to pray for the Lord's direction in this particular matter because there are several things to be worked out before we can take any action.

We are thankful for the way the Lord has been working in the churches in Japan and that the William Sterrett family returned to Japan on January 21, 1980. Patsy Boyle completed her work under the Board as a Mission Associate December 15, 1979. We are thankful for the work she was able to do for the Church in Japan. Orlena Lynn returned following a short furlough on September 15, 1979 to her work in the Book Store. The Gene Spear family is taking a short furlough from June 14, 1980 to about September 1, 1980. We look upon this as an exception to our furlough policy but under the circumstances believe that it was best for the work in Japan. They attended the Missionary Internship furlough program for about four weeks.

We regretfully accepted the resignation of Oreta Everett at our April board meeting after 16 years of service. This is to take effect February 1, 1981. We give thanks for her faithful work in Japan during that time.

David Carr of the West Lafayette congregation flew to Japan June

3rd and is to be there as a Mission Associate until about August 20, 1980. He paid his own expenses including travel. We are thankful for interest on the part of young people in thinking about such work and we will be evaluating this type of service.

The need of a school teacher for Japan to teach the Sterrett children has been before the Church. We have also kept before the Church the need for a pastor for Japan. We have not called one but have been prayerfully considering this opportunity for service for one of our pastors. A teaching elder from the Southern Presbyterian Church has been in touch with the mission through Gene Spear and is considering the possibility of joining our denomination. He has been teaching in the Reformed Seminary in Kobe.

We have been evaluating the work of the Book Store during the past year and the Commission and Mission are reporting to us as to the future such a store has in the work in Japan.

We have continued to prayerfully consider the opportunity of cooperating in the work in Australia. We have been in contact with some men as to the possibility of serving there but have not called anyone for this service.

Christina Boyle has been teaching in the high school for Wycliffe children in Papua New Guinea since November. She has enjoyed teaching and believes that this is a significant contribution to the work of missions.

We are seeking ways to keep the work of Overseas Missions before the Church. We are sorry that we do not have more speakers for Thankofferings and know that if you have other speakers that it can draw attention and siphon funds to other groups. We pray that you may keep in mind the need there is for support of reformed mission work which is based on the principles which we believe are important for the fullest service to Christ. We continue to ask for your prayerful support during this time of great need for the gospel of Christ.

Recommendations:

- 1a. That the membership of the Board be reduced to nine members, serving three-year terms with three classes of three members each and that adjustment be made over a three-year period as the classes complete their terms. No member shall serve more than two consecutive terms of three years each but after a one year interval a former member shall be eligible for election to the Board. The terms of E. Clark Copeland, Rachel George, James Pennington, and T. Andrew Price expire at this synod. (The Board will make the necessary change in its constitution to bring it into agreement with this recommendation.)
- b. That exception be made this year by permitting either E. Clark Copeland or T. Andrew Price to be nominated for another term.

2. That the Japan Commission be made up of all teaching elders and one ruling elder from each congregation.
3. That the Board be granted \$92,900 from Synod's Budget.
4. That the Board be authorized to call for a teaching elder for Australia.
5. That the Board be authorized to call for a teaching elder for Japan.
6. That the Board of Home Missions and the Board of Foreign Missions not be merged by Synod but that these two boards maintain closer cooperation.
7. That Toshio Masunaga participate in Synod's Travel Fund.

Respectfully submitted,
Robert A. Henning,
Executive Secretary

The following resolutions were adopted and are as follows:

1. That the Board of Publication and Education be encouraged to appoint a secretary for young people's work on a part time basis without compensation except for expenses.
2. That the Board reconsider its responsibilities toward junior works in congregations and that if it decides it can do nothing further, steps be taken to return this responsibility to the Women's Synodical.

A partial report of the Nominating Committee was distributed, read, amended and adopted. The Nominations were made.

The Court was recessed in prayer by Donald Weilersbacher.

MONDAY, AUGUST 11, 1980, 1:30 P.M.

The Court was reconvened in prayer by Kenneth Sanderson.

The Roll was noted.

The Minutes were read and approved.

The Report of the Committee on the Officers of the Church was taken up. Items 1-5b were adopted. Item 2 was reconsidered. The approved chapters were held in abeyance and printed in the Minutes. Changes in the BOOK OF CHURCH GOVERNMENT were taken up. Chapter III was taken up, amended and adopted by more than a two-thirds majority vote. Chapter IV was taken up; section 3 was recommitted. Section 4 was adopted by more than a two-thirds majority vote. Chapter V was taken up. Sections 4, 6, and 8-11 were amended. The Report was recommitted to the Committee to report to the Synod of 1981. The Committee was continued.

The Report and the adopted Chapters are as follows:

REPORT OF THE COMMITTEE ON THE OFFICERS OF THE CHURCH

The committee has held two meetings since the last meeting of Synod. Both meetings were held at the RP Seminary, on January 23-24 and April 16-17. All but one member was present. The bulk of the time was spent making the necessary proposed revisions in the Form of Church Government and the Directory for the Worship of God to be sent down in overture. In implementation of Synod's prior adoptions of ruling and teaching, we submit the overtures below for Synod's adoption. Any significant changes from the report of this Synod's adoption. Any significant changes from the report of this committee printed in the appendix of the 1979 MINUTES (pp. 173-178) are found in the area of voting delegates to Presbytery or Synod. In the document below the present sections of the Constitution are printed in parallel columns to the proposed changes. Within the proposed changes, *italicized type* indicates minor verbal realignment. Words or sections in **bold type** indicate significant revision of existing policy.

The committee recommends the following procedure for adoption:

1. That Synod bring to the attention of the whole church the doctrinal defense of the one office/two function view of the eldership printed in the 1979 appendix to the MINUTES.
2. That any revised chapter of the Constitution adopted by the Synod go down in overture following this Synod.
3. That debate of the following chapters be limited to ½ hour:
 - a. BCG, chap. III
 - b. BCG, chap. V
 - c. BCG, chap. VIII
 - d. BCG, chap. X
 - e. DWG, chap. I
4. That debate on all other proposed chapter revisions be limited to 15 minutes per chapter.
5. That two other papers referred to this committee be answered as follows:
 - a. Use of the term "Reverend"—That Synod concur that the term "reverend" is no more than a mere title having a practical utility in our culture as a designation for teaching elders and may or may not be used according to the individual's conscience.
 - b. The Present Existence of Ordained Offices other than Elder and Deacon—The committee concludes from its study of Scripture that the New Testament sets forth only two abiding offices, Elder and Deacon. Special offices such as Apostle and Prophet were temporary transitional positions establishing the New Testament church order prior to the completion of the

New Testament Scriptures. The work of the Evangelist is now to be carried out by those ordained Teaching Elders whom we commonly refer to as Missionaries with no settled charge. Therefore, Synod is asked to concur with the committee that there are but two abiding offices in the church today since the close of the Canon.

Following are the proposed revisions within the FORM OF CHURCH GOVERNMENT to be adopted and sent down in overture:

CHAPTER III, Section 3:

A fully organized congregation is made up of a group of members, a session of ruling elders associated with a pastor for the spiritual oversight of the congregation, and a board . . .

CHAPTER III, Section 3

. . . The pastor is a member of presbytery and not of the congregation.

. . . All officers shall be chosen by vote of the congregation from its membership, and every member in good standing shall have an equal voice in such choice.

CHAPTER III, Section 14

A congregation becomes disorganized when the session is reduced to less than two members. Two elders, or a pastor and an elder, will suffice to hold the organization.

CHAPTER III, Section 14

As in above sentences.

Proposed Revision

A fully organized congregation is made up of a group of members, **a session responsible** for the spiritual oversight of the congregation, and a board of deacons . . .

The teaching elder is a member of the congregation with his ministerial credentials residing with the presbytery.

All **ordained** officers shall be chosen by vote of the congregation, and every member in good standing shall have an equal voice in such choice. (**OMIT** "from its membership")

A congregation becomes disorganized when the session is reduced to less than two members. Two elders will suffice to hold the organization of the congregation . . . (**OMIT** "or a pastor and an elder")

Reverse sentence order to read:

Two elders will suffice to hold the organization of the congregation. When the session is reduced to less than two members, a congregation becomes disorganized.

CHAPTER III, Section 14

. . . The presbytery may enable . . . to act with the remaining elder or the pastor as a provisional . . .

. . . If any congregation is without a pastor, the presbytery . . .

. . . The presbytery may enable . . . *OMIT "with the remaining elder or pastor"* as a provisional session.

. . . If any congregation is without a *teaching elder*, the pres . . .

CHAPTER III, Section 15

. . . The plan of union shall provide for adjustment of the pastorates, of the sessions and boards . . .

. . . The plan of union shall provide for adjustment of the sessions and . . . *OMIT "of the pastorates"*

CHAPTER IV, Section 4

The ministers and elders are organized in courts to . . .

The elders are organized in courts (OMIT "The ministers") . . .

The Court was adjourned in prayer by Marion McFarland.

TUESDAY, AUGUST 12, 1980, 8:30 A.M.

The Court met pursuant to adjournment on Tuesday, August 12, 1980, at 8:30 A.M. in Olin Hall, Carleton College, Northfield, Minnesota.

The Court was constituted in prayer by the Moderator.

The Roll was noted.

The Court was joined in worship. Clark Copeland preached the Word from Colossians 1:24-2:3 on the theme "Christ in You . . . New Dimensions in Glory."

The Minutes were read and adopted.

The following special resolution was adopted: that the draft of the Westminster Confession of Faith be printed in the Appendix to the Minutes.

The Court voted by ballot distributed by the Nominating Committee. The Board of Trustees of the Seminary added their election to the ballot. Professor Renwick Wright was nominated to succeed himself as Professor of New Testament at the Reformed Presbyterian Seminary. The Court was led in prayer by Jerrold Milroy asking for God's wisdom to be displayed in the vote.

The Resolution of Thanks was read, adopted and is as follows:

COMMITTEE ON RESOLUTION OF THANKS

The Psalmist was moved by the Spirit of God to write, "It is good to give thanks to the Lord and to sing praises to Thy name, O Most High; To declare Thy lovingkindness in the morning, and thy faithfulness by night." Ps. 92:1-2. And the Apostle Paul affirmed that ingratitude is a characteristic of those of a reprobate mind. Rom. 1:21. Thus it behooves us to seek out those subjects for praise and thanksgiving to God and to those who have served Him in His church and Kingdom, and to express a heartfelt gratitude for them all.

Let us thank God for His daily mercies and good providence which have abounded toward us in this time of assembling together; and the rich and blessed fellowship in Christ that we have been privileged to enjoy in this 1980 Carleton Conference with those from all the nations and languages here represented.

Let us thank God for the renewed vision and sense of mission in the Church from the various aspects of the program that we have been involved in and exposed to. We have reason for thanksgiving for the Conference Administration, the officers of Synod and Synodical. Let us be grateful for the personnel of Carleton College who have served us in the food service and in keeping the accommodations in our dormitories and places of meeting in a clean and orderly condition. We should be grateful for brethren from other branches of the body of Christ for their greetings, counsel and encouragement.

Above all let us thank God for our Saviour, the Lord Jesus Christ, the source of our life and hope, and for the Holy Spirit, the Spirit of Life and Grace, and for God our loving heavenly Father for all His Fatherly care for us in all our needs.

We recommend that we stand as we are led in a special time of prayer to give expression to our thanks as herein expressed.

J.P. Wilson

John Ramsey

The Court was led in prayer by Paul Wilson.

The Reports of Presbyteries were read, received and are as follows:

REPORT OF IOWA PRESBYTERY

Iowa Presbytery would respectfully report that there are now three congregations under our care; all have installed teaching elders; and as of this year, all three are self-supporting. There has been one regular meeting of the Presbytery, held on April 5, 1980, at the Washington Church. There have been three called meetings: on August 24, 1979, for the purpose of installing Ronald Nickerson as pastor at Washing-

ton; and on June 21 and July 18, 1980, for the purpose of examining and ordaining Randy VanOsdol as a minister of the Gospel, and installing him as pastor of the Sharon Congregation.

Rev. Stephen Conte, who previously had served as a United Methodist pastor at Batavia and Elden, Iowa, was heard and carefully examined by the Presbytery at its spring meeting, and received as a ministerial member of the Presbytery. According to Methodist polity, Mr. Conte ministered as an ordained deacon, a position which Presbytery examined and found to be essentially equivalent to that of the teaching eldership, including necessary educational requirements and responsibilities regarding the ministry of Word and Sacrament. He is actively engaged in seeking a place of ministry in the Reformed Presbyterian Church.

The Lake Reno Mission Station was formally disorganized on March 3, 1980. Worship services had not been held for more than a year. On April 5, 1980, the plan of reorganization proposed by the Morning Sun Congregation was approved by the Presbytery. This action effectually disorganized the congregation, and those members who did not request letters of standing have been received into the Sharon Congregation.

Our Presbytery has conducted two family conferences at Lake Darling Youth Camp since the last meeting of Synod. The 1980 conference was held from July 30 to August 4, with Dr. Jack White as the guest speaker. In this year of the National Conference, our own conference was held in part to maintain our place in the camp schedule; but between 60 and 70 people attended during the week, and it was a profitable time.

The Washington Congregation continues to broadcast its morning worship service each Lord's Day.

The fellowship at Rochester, Minnesota, which we were seeking to encourage in various ways last year, has become a mission work under the Orthodox Presbyterian Church.

All of our members are accounted for and our Travel Fund is paid. Paul McElhinney is travel agent for this meeting of Synod. Our representative on Geneva College's Board of Corporators is Lauren Wolcott, and John McMillan is our representative on the Board of Home Missions.

Respectfully submitted,
John McMillan, Clerk

REPORT OF MIDWEST PRESBYTERY

Since the last Meeting of Synod we have held two meetings, one in Topeka, Ks. on Oct. 9-10, 1979, and two during this meeting of Synod. The Lord has blessed us in these meetings with a spirit of brotherhood and care.

We are 15 congregations having settled ministers in all but Topeka and Sterling. Bruce R. Backensto accepted the Call of Presbytery to begin the New Ministry in Colorado Springs and left Sterling at the end of 1979. D. Howard Elliott resigned from his charge in Topeka on May 31, 1980, and has taken up retirement residence in Winchester, Ks. Robert McFarland of Quinter and Robert McCollom of Balleylaggen, N. Ireland, have just completed a five-month pulpit exchange. Robert Hemphill has accepted the Call of Shawnee Congregation to be Associate Pastor and has been received from Pittsburgh Presbytery. Otherwise, ministerial charges among us remain unchanged from last reporting.

Of recent and great significance among us has been the death of M. Wylie Dougherty on July 20, 1980. A Memorial statement has been presented by Ray Hemphill to Synod.

Jerry O'Neill is a student-under-care and has finished his first year in the R.P. Seminary and has been promoted to the second year. David McGrath has, at his own request, been removed from care as a student.

We have among us 11 men who have been ordained to the teaching/preaching ministry and who are not presently installed in any congregation. These men may be available for Supply Preaching and Communion Assistance.

Our usual plan of Summer Conferences has been canceled this year due to the National Conference. We did, however, have the now annual Men's Spring Conferette at Sterling College in March, and the Quinter Congregation had its annual Summer Conferette at Scott Lake in Ks.

As suggested above we have started the New Ministry project announced last report in Colorado Springs which now includes three committed families and one other which recently joined. They report the encouragement of having regular meetings in one of their homes, with attendance by more than the originals, and a growing number of contacts with others.

In addition to this going project we have two other locations receiving serious considerations. The sessions of Clay Center (Hebron) and Lawrence congregations have been made a Committee to look into starting a ministry in Manhattan, Ks., and the Sessions of Sterling and Hays have been made a Committee to do the same in Hutchinson, Ks. Some Bible studies have been held in both cities, and we are

seeking families who are committed to leadership in church growth to move to both. There are some families already living in the Hutchinson area, but there are, as yet, no families who are part of the picture in Manhattan.

In addition to the officers listed in the roster, our representative to the College Board of Corporators is Wilbur McElroy; our representative to the Board of Home Missions is Bruce Hemphill; our Deacon Delegate is Greg Frye of Hays, who is also our Travel Agent for this meeting of Synod.

Respectfully submitted,
Bruce Hemphill
Assistant Clerk

REPORT OF NEW YORK PRESBYTERY

The New York Presbytery would respectfully report that we have held one regular meeting of presbytery since the last meeting of Synod. Three Commissions: Ad Interim; Church Extension, South; and Church Extension, Middle, carry out the bulk of the work in between meetings. These commissions meet as necessary to carry out necessary presbytery business, oversee the Easton work, or oversee the work at White Lake.

The Presbytery has five congregations and two mission stations under her care. Three of these congregations and both mission stations have settled teaching elders while two congregations, both in the Philadelphia area, are without teaching elders at the present time.

Mr. Joseph Paul and Mr. Philip Pockras have been licensed during the last year. Mr. Pockras has received a call to become the assistant pastor at New Castle and has indicated his acceptance of that call. Mr. Paul is available to the church for a call. Pastor Richard Ganz, associate pastor at Broomall, has received a call from the Almonte Congregation to become their associate pastor with responsibilities at Ottawa. Mr. William Edgar has recently been taken under the care of the presbytery and was licensed at this Synod meeting of presbytery and Mr. John Brent continues under our care.

The merged congregation of New York City and Montclair purchased a worship center from the Christian Science congregation in Ridgefield Park, N.J., and have moved in. Dedication services were held Nov. 18, 1979.

The outreach work continues in Easton, Pa., and White Lake, N.Y., under the direction of Ralph Joseph and David Coon respectively. The Easton work suffered a severe setback last summer and winter with the departure of two families numbering some twelve people. This summer a successful Bible Club program and visitation program has been conducted. The White Lake work shows real signs of recovery

after some years of dormancy. Bible studies and worship services are conducted regularly with several families and some families have moved into the area to help in the work.

The annual White Lake Conference is planned in shortened form this year from August 20-25.

All our members are accounted for, our travel fund is paid in full. Our travel fund agent for this meeting is Richard McMillan.

REPORT OF THE OHIO-ILLINOIS PRESBYTERY

Brethren:

The Ohio-Illinois Presbytery would respectfully report that there are now 14 congregations under the oversight of the Presbytery. Of these congregations 10 have settled pastors. The Southside congregation is looking forward to the ordination and installation of Licentiate Keith Magill as their pastor and the Belle Center congregation has called Licentiate Ron Graham to be their pastor.

Since the past meeting of Synod our regular meeting of Presbytery was held at West Lafayette on April 3, 4 and 5. Three men have been ordained and installed as pastors in the Presbytery. Isaac VerHage was ordained and installed at the Hetherton congregation, Sam Sterrett at Oakdale, and David Peachy was ordained and installed as Associate Pastor at West Lafayette during the meeting of Presbytery.

Two young men have been taken under care as Students of Theology. Corbett Heimbarger has completed one year at Covenant Seminary, St. Louis, Missouri, and Frank Schutz is looking forward to his first year at the Reformed Presbyterian Seminary this fall. Both of these young men are members of the Second Indianapolis Reformed Presbyterian Congregation.

Other men under care of the Presbytery are: Bill Blackwood, who will be taking his second year of theological training at the Reformed Presbyterian Theological Hall in Belfast, Ireland; Bob Schmidtberger and Paul Finley will receive the third year of training at the Reformed Presbyterian Seminary in Pittsburgh. Jim McMahon will take his third year in Belfast. Licentiate Bill Roberts is available for a Call and Licentiate Robert Henninger is under appointment of the Irish Board.

In addition to those teaching elders serving as pastors, the Presbytery has four men on the roll. These men are Philip Coon, Milton Harrington, R. Paul Mathews, and Donald Felker. At his own request, the name of S.E. Boyle has been removed from Presbytery's roll even though he will retain his preaching credential and has moved his membership to the Orlando congregation and is serving as ruling elder in that congregation. Donald Felker has been elected to serve as 16th president of Geneva College.

At the past meeting of Synod attention was called to irregularities to the Minutes of the Presbytery. Presbytery has appointed a committee to respond to these irregularities and a response has been submitted to this Synod.

Presbytery expects to conduct a Family Conference at Lookout Mountain this next year, August 8-14, 1981.

Synod's Travel Fund will be paid in full and all our members are accounted for.

Respectfully submitted,
Charles Sterrett, Clerk

REPORT OF PACIFIC COAST PRESBYTERY

The Pacific Coast Presbytery reports six congregations and one mission station under our oversight. The Fresno Congregation has purchased a building for a church building and an adjoining manse. The Los Angeles Congregation has, after extended study and prayer, decided to remain at its present location. The Santa Ana Congregation is selling its building and meeting in rented facilities in Orange County. The Cerritos Bible Study which had been held under the supervision of the Los Angeles Session with the help of the Santa Ana Session was terminated this summer. Several families in the Phoenix Congregation began Covenant Christian School, which meets in their building. The San Diego Congregation, which for several years struggled in many ways, has grown and been able to support her pastor financially and has seen God bless them through disciplinary action. The Seattle Congregation continues to grow and is overseeing the new work in Anchorage. Last summer Robert Tweed and his family went to Anchorage, Alaska. It is our plan to see this group organized as a congregation this year.

We desire to see God equip us for service and evangelism among the many ethnic communities that are present in our areas of ministry.

All of our congregations have settled pastors. They are listed in the roster. Besides the six pastors, Robert Tweed is serving as organizing pastor in Anchorage, Alaska; Charles Chao is serving with the Reformation Translation Fellowship in the Republic of China and Alvin Smith was given a letter of transfer to the Pittsburgh Presbytery.

The 1979 Conference was held at Oak-Glen Christian Conference Ground near Yuccipa, California. We had the largest attendance that we've had in recent years. Because of the National Conference this year we have not planned a presbytery conference.

We are carrying on a regular program of congregational visitation and are seeking to carry out the responsibilities of oversight.

In exercising oversight over the preaching of the Word by ruling elders the Presbytery adopted the following plan for oversight:

In the light of current practice of ruling elders preaching periodically in their own and other congregations; and in light of the potential abuses of such practices, the Pacific Coast Presbytery sets forth the following policy to govern such situations. Ruling elders who have been preaching periodically or desire to do so in the future are encouraged to sharpen their gifts and to make arrangements with the Presbytery through their own session to proceed through the following steps:

1. That the ruling elder who plans or is invited to preach periodically be asked to preach before the Presbytery or its Commission;
2. That the ruling elder be examined in areas of theology, personal life and distinctive areas of the witness of the Reformed Presbyterian Church of North America; and that the thoroughness of such examinations be determined by the Presbytery in each individual case;
3. That upon the sustaining of the preaching and examination, the ruling elder be asked to sign the "Covenant of Church Membership."
4. That upon the successful completion of the above steps, the ruling elder be approved by the presbytery to preach in any congregation of the Presbytery.

This is not to be construed as in any way removing any of the duties provided for in the Book of Church Government (V:3) for ruling elders nor is it in any way to supplant the need for formal seminary training for those who are to be appointed as teaching elders.

In addition to the officers listed in the roster Surrendra Gangadean is our representative to the Geneva College Board of Corporators. Donald Piper is our representative to the Board of Home Missions and Eileen Wagner is our Deacon Delegate to Synod.

Our reports have been completed and forwarded to the proper officers of Synod. Our travel fund is paid in full. William Pihl is our travel agent for this meeting of Synod.

Respectfully,
Paul M. Martin, Clerk

REPORT OF PITTSBURGH PRESBYTERY

Pittsburgh Presbytery reports that since our last meeting of Synod we have had fourteen congregations under our care with the Mars Mission Station, State College Ministry, and the Morgantown work also being carried on. Eleven of the congregations have settled pastors, and the State College Ministry also has a full time worker. The

three congregations without pastors, and the two mission programs are supplied with preaching, usually supplying their own pulpits. The congregations also administer the sacraments as needed. Two of these congregations have made out calls. One congregation is involved in a "Yoke-Ministry" with a neighboring congregation.

We have 22 ministerial members on our roll in addition to the 11 pastors. Seven of these are retired. Six are associated with Geneva College. Four are serving in the R.P. Seminary. One is Emeritus Professor in our Seminary. One is the Administrative Secretary of the National Reform Association. One is serving on our mission field. One serves in the State College Ministry. One is engaged in other work at present.

Since our last report to Synod we have held two regular meetings and two special meetings. The regular meetings were—Oct. 20, 1979, at First Beaver Falls R.P. Church, and an extended meeting May 17, 1980, at Eastvale R.P. Church, at which meeting Robert Hemphill was licensed to preach the gospel, and May 21 at the R.P. Seminary. Ronald Graham was licensed at this meeting. The Special meetings were held on Mar. 1, 1980, at the Geneva R.P. Church, to examine Ronald Graham and Daniel Kepple. The second special meeting was held on June 21, 1980, at the North Hills R.P. Church to examine and license Byron Curtis.

The Ad Interim Commission met to accept the resignation of Lester E. Kilpatrick from the First Beaver Falls Congregation, effective June 1, 1980.

During this interim G.M. Robb was transferred to our Presbytery from Iowa Presbytery; Duncan Lowe was also transferred from Iowa Presbytery to Pittsburgh Presbytery, and Alvin W. Smith, Sr. was transferred from Pacific Coast Presbytery. Randall Van Osdol was transferred to our Presbytery from the Ascension Presbytery of the Presbyterian Church in America on May 17 and examined by Pittsburgh Presbytery. His licensure by PCA was accepted. He was examined by Pittsburgh Presbytery in Distinctive Principles, in Church History, In Personal Piety, and also presented a sermon on May 21. Mr. VanOsdol was then transferred to Iowa Presbytery to be installed in the Sharon Congregation.

We have nine men under our care in the Presbytery—Philip Beard, Doug Boydston, Jack Delivuk, Clifford Glovier, Ronald Graham, Robert Hemphill, Daniel Kepple, Ron Marcinko and Timothy Russell.

Our Young People have had an active program with Camp Lambec in 1979, (but not in 1980), and Camp-O-Day, April 3-5, 1980, and Presbytery Psalm Sings.

Licentiate Byron Curtis is to commence a campus ministry at LaRoche College in Pittsburgh under the North Hills Congregation and

in cooperation with the Coalition for Christian Outreach. LaRoche College is a nominally Roman Catholic institution.

Our Committee on Evangelism and Church Extension is active in two areas—State College Ministry has Rev. Duncan Lowe working there full time at present; Morgantown has weekly preaching by one of our Seminary students during the summer. New Castle is ready to begin a "Yoke-Ministry" under the combined Sessions and Deacon Boards of New Castle and Rose Point.

The Officers of Presbytery are: Moderator—John H. Tweed; Clerk—Melville W. Martin; Asst. Clerk—S. Ray Blair; Secretary of Pulpit Supplies—John H. White; Young Peoples Secretary—Thomas A. Price, Jr.; Chairman of the Ad Interim Commission—E. Clark Copeland; Committee on Evangelism and Church Extension—Kenneth G. Smith; A. Wayne Duffield is our representative on the Home Mission Board; S. Ray Blair is our Travel Fund Agent. Representative on the Board of Corporators is E. Clark Copeland. Our Deacon delegate to Synod is David Wilson.

Our statistical report has been forwarded to the Stated Clerk, our travel fund is paid in full, and all our members are accounted for.

Licentiate Robert Hemphill has been transferred to Midwest Presbytery since the writing of this report.

Respectfully submitted,
Melville W. Martin, Clerk

REPORT OF THE ST. LAWRENCE PRESBYTERY

St. Lawrence Presbytery would respectfully report that since the last meeting of Synod, we have held two regular meetings; on October 2, 1979, at Lisbon, New York, and on February 26 at Syracuse, New York. Besides our two regular meetings, a special meeting was called by the Church Extension Commission for the organization of Rochester Fellowship as a congregation of the Reformed Presbyterian Church on December 7, 1979.

Almonte, Lisbon, Rochester Fellowship, Syracuse, and Walton all have settled pastors. Lochiel is without pastor or stated supply. We have set our Fall meeting, October 7, as the date for organizing the Oswego Fellowship as a congregation. Almonte has called Dr. Richard Ganz as associate pastor with his main responsibility to be mission work in Ottawa, the capital of Canada.

There are six men under the care of our Presbytery. Licentiate George Hueber and his family are living in Oswego, New York, and are members of the Syracuse congregation. Carter Rowe has completed his seminary work and expects to finish licensure at this meeting of Synod. Martin Wilsey has completed three years at seminary to finish

his licensure at this meeting of Synod. Walter Swartz was licensed at our February meeting and has served as pastoral intern in Syracuse for the past year. Jonathan Watt has completed one year in the seminary. Robert Miller was taken under care at this meeting at Synod. He is presently a member of the Syracuse Congregation.

Summer camps were conducted last year including White Lake Camp with New York Presbytery and the St. Lawrence Family Camp near Lisbon. At this meeting of Synod, the Presbytery met with the Seminary faculty to better coordinate our Licensure program with the Seminary program. We found this meeting very informative and constructive.

The officers of the Presbytery are listed in our roster. In addition, Paul Faris is our representative on the Board of Corporators for Geneva College, Robert Rice is our representative on the Home Mission Board, Edward Robson is on the Board of Trustees of the Seminary. The statistical report was forwarded to the Clerk of Synod.

Respectfully submitted,
Robert G. Rice, Clerk

REPORT OF THE JAPAN COMMISSION

The Japan Commission would respectfully report that since the last meeting of Synod, the Commission has consisted of five ministers: Masunaga, Miwa, Spear, Sterrett, and Takiura; and three elders: Kojima, Nitta, and Shinoda. Mr. Sterrett came back to Kobe in January, 1980, and started his second term of missionary life in Japan. Our two elders, Mr. Shinoda and Mr. Nitta, were hospitalized. Mr. Shinoda was in such critical condition that he could not attend the Commission meeting since May, 1979, though God showed us mercy in his recovery. Mr. Spear left for two and a half months furlough on June 13, 1980.

We held our regular meetings at Higashisuma, Kobe, on July 9, September 10, November 12, January 14, March 10, May 12, and July 14, 1980, and a special meeting to discuss purchasing a Kita-Suzurandai house on April 17, 1980.

We have three congregations under our care (Higashisuma, Kasumigaoka, and Keiyaku) in addition to two mission stations (Mukonosoo, and Kita-Suzurandai). The Commission has taken the initiative in the work of the two mission stations through oversight, committees and financial support. Now we have five pastors and four Sabbath worship services. Mr. Sterrett and the Kita-Suzurandai Committee of the Commission plan to start a worship service soon at the building which the Commission newly purchased in Kita-Suzurandai. We heartily appreciate your prayerful support for our evangelism in

Japan. The new building is located ideally at the center of Izumidai community where Mr. Sterrett has lived. To purchase this building we sold Rokko New Town land and the Board offered us a generous loan for it. We praise the Lord that He gave us this ideal house to start our work at Kita-Suzurandai.

In short, the past year was a year of laying foundations. There were hardships in the church, besides other hardships which we had to overcome to be mature enough as a national church, e.g. many people were ill. But we could move ahead and we saw progress in many spheres. We feel confident our Lord has firmly laid the church's foundation, on which as faithful believers we are now laying the foundation for progress. Sometimes we feel discouraged because we are far from enjoying maturity as His church. Please pray for us that we may have a flaming desire for evangelism and overcome such disappointments.

Higashisuma celebrated its 20th anniversary since the building was completed, and continually enjoys steady and remarkable growth. Recently Mr. Mizukusa and Mr. Miyamoto were baptized, and its men's meeting is very active now. Kasumigaoka enjoyed progress in the midst of the hardship of transition. Two active members were transferred from other churches, and gave new life to the church. Kasumigaoka and Keiyaku jointly planned to construct a mausoleum to prevent the intrusion of pagan customs on funeral occasions. Keiyaku church members suffered because of illness and accidents, but the members' faith and cooperation were strengthened through it. They are helping Mukonosoo evangelism during Mr. Spear's furlough. Mukonosoo had the first profession of faith and two baptismal candidates are waiting for baptism. Junior High and High School Bible classes are flourishing there. Kita-Suzurandai is just going to start a new evangelistic drive there.

The Commission supervised the Youth Conference in the summer, the Fall Conference, and the Psalm Singing Meeting at Christmas time. The budget of the Commission, which is based upon assessments from three congregations, was chiefly used for new fields and meetings which the Commission supervised. The Psalm Committee was established and began to translate new Japanese Psalms at their bi-monthly meetings. A Creed Translation Committee was established and worked on a Japanese translation of the Revised Testimony. Pastors have benefited by the fellowship, prayer, and study at the bi-monthly pastor's study meetings. We enjoyed a good relationship with the Reformed Church in Japan (CRC, OPC and PCUS-related), a Christian Presbyterian Church of Japan (RPES-related), and newly formed Evangelical Presbyterian Church of Japan. We also benefited through Evangelical and Interdenominational agencies, such as the Evangelical Theological Society of Japan. The Reformation Translation

Fellowship Japan Board continues its activity.

We have had several helpers from other denominations through the year. In the summer of 1979 Mr. Takatori of the Reformed Seminary helped us. In the summer of 1980 Mr. Kim (Korean Presbyterian Church in Japan) and Mr. Ito, of the Reformed Seminary, are helping us as field workers. Some pastors of the Reformed Church in Japan helped several times. And from the RPNA Mr. David Carr came to Japan in June 1980 and helped by teaching English Bible classes. We enjoyed fellowship with him as he stayed in Japanese members' homes. We pray that some of our young men who are considering being a pastor of our church, will soon be our ministerial candidates.

Officers of the Commission for 1980 are: Mr. Masunaga, Moderator; Mr. Takiura, Clerk; Mr. Nitta, Treasurer.

The minutes of the sessions were examined and found to be in order. The Statistical Report has been forwarded to the Clerk of the Synod.

Respectfully submitted,
Shigeru Takiura
Clerk of the Commission

The following special resolution was adopted: That Dr. S.E. Boyle prepare and send a letter to each presidential candidate in the United States explaining briefly this denomination's witness in the political arena concerning the Kingship of Jesus Christ. Accompanied with this letter should be a copy of the explanatory declaration asking that if they would be elected they use that declaration. A copy of Dr. Boyle's letter and all responses are to be printed in the COVENANTER WITNESS before November elections.

The Report of the Committee on paper 80-7 was read and is as follows:

REPORT ON PAPER 80-7

Paper 80-7 from Iowa Presbytery is a petition for up to three month's financial support of Mr. Stephen Conte and his family. The paper appeals to the Home Mission Board's mechanism for the temporary support of a minister whose congregation has terminated his contract.

Although this is a unique situation and doesn't conform to the Board's policy exactly, we recommend that the Synod direct the Home Mission Board to comply with this request at the rate of \$1200 per month for up to three months, retroactive to August 1. We also

encourage the congregations and Presbyteries to recognize him as a candidate for Pastoral ministry.

Lauren Wolcott
Robert McCracken
Bruce Hemphill, Chairman

The Report of the Committee on paper 80-8 was read. Item 1 was amended. The Report as a whole was adopted. The Paper and the Report are as follows:

PAPER 80-8

The recent action of the Congress—the request of the President to initiate draft registration for all 19- and 20-year-olds again has focused attention on the conscientious problem that Christian youth have with respect to war. The various positions on warfare have been categorized as A. **Pacifist** (Opposition to participation in all wars as being in violation of the law of God); B. **Activist** (Submission to the government, particularly the United States government because of its history of supposedly never having waged unjust warfare. Christian youth are herein encouraged to participate fully in armed conflicts regardless of the particular war involved); C. **Selectivist** (Not opposition to all warfare, believing that the State as a minister of God for vengeance has in certain cases the right and responsibility to wage war. Nor does this position support the Christian's participation in war just because "it is there," but instead requires a serious value judgment about the rightness or wrongness of the particular waging of war. At times the Christian must stand and refuse participation in what his government is doing, in the spirit of the Apostles when they said, "We must obey God rather than men.")

Historically Reformed youth have held the Selectivist position, though their level of participation has seemed usually to put them in the Activist position. The Vietnam War, its motives, allies, modes of operation, and the entire conduct and result of the war, has called in question the judgment of the government in that conflict. Perhaps only long-range historical reflection will yield sufficient information and insight to decide whether that was in truth a "just war."

However, such questions about Christian participation in war waged by our government, in the past in Vietnam and in the future in undetermined locations, dramatizes the urgent need for government recognition of the conscientious scruples of its citizens.* Presently only those opposed to all wars can be classified as "conscientious objectors." Legislative relief is urgently needed for those who wish to

support their government in necessary and justified conflicts, but who wish to oppose her when she is judged to be in opposition to the precepts of God's law.

Recommendation:

1. That Synod appoint a special committee on **Conscientious Objection to Specific Wars** to prepare a petition with supporting arguments for presentation to the Congress through Senators and Congressmen from the State of Pennsylvania (the State of our denominational headquarters) or any other elected officials of any of the states who would be sympathetic with these stated objectives. This petition would propose legislation to Congress to give relief to those holding the Selectivist position with regard to war participation. This committee would also be instructed to notify the denomination, and through the Sessions, particularly the 19- and 20-year-olds, of this petition.

*In 1969 the Lutheran Church (Missouri Synod) made a similar request of the government to recognize the validity of conscientious objection to **specific** wars as being on the same level as conscientious objection to **all wars**. The Public Relations Department of the LCMS in St. Louis has no record of the government responding to this petition.

Respectfully submitted,

J. Paul McCracken

Robert J. Mann

REPORT OF COMMITTEE ON 80-8

This paper (80-8) calls for a committee on **Conscientious Objection to Unjust Wars**.

In considering this paper your Committee realized that at least two possible directions could be taken in the disposition of this paper. One would be to recommend a study committee to study both the Biblical attitude toward war and the historical R.P. position on conscientious objection.

The other direction would be to recommend that Synod appoint a special committee on **Conscientious Objection to Unjust Wars**.

It is the opinion of your Committee that a special study committee would needlessly delay the matter at hand. Any member of this court, however, is free to submit any personal studies on the issue of the Christian's relationship to war and other related subjects.

Your Committee, therefore, recommends:

1. That Synod appoint a special committee on **Conscientious Objection to Unjust Wars** to petition Congress to give relief to

young men and women holding the Selectivist position with regard to war participation.

2. That paper 80-8 be referred to that committee.
3. That any members of the court interested in serving on this committee indicate this to the Nominating Committee.
4. That the committee report its activities to Synod next year.

Lee Barclay
Richard Ganz
M.L. McFarland, Chairman

The Report of the Reformation Translation Fellowship was taken up, received and appears in the Appendix to the Minutes.

The Report of the Committee on Ordination Vows was taken up, read, received and is as follows:

COMMITTEE TO CONSIDER PAPER 79-5—ORDINATION VOWS

The paper referred to this committee has to do with the question of ordination queries in relation to liberty of conscience. The committee has done some preliminary work by correspondence. Study papers have been written on The Subscription Controversy in the PCUSA; The Theme of Christian Freedom in the Epistle to the Romans; Present Ordination Requirements in Other Reformed Churches; and The History of Ordination Requirements in the Reformed Presbyterian Church.

We have not prepared a substantive report because of two factors: (1) the abbreviated nature of this meeting of Synod, and (2) the inability of two of our five members to serve.

Recommendations:

1. That the committee be continued.
2. That two ruling elders be named to replace Donald Willson and Robert Templeton, who are unable to serve.

Ronald Good
William Cornell
Wayne Spear, Chairman

The Report of the Committee to Interpret Term #4 was taken up. Item 1 was stricken. The Report was returned to the Committee and the Committee's assignment clarified. They are to bring in a judgment on whether New York Presbytery was within the "law and order of the church" when they gave the counsel referred to in the assigned paper.

The Report of the Committee to review records of Presbyteries was read. Recommendation 1 was adopted. Item 2 was tabled.

Item 3 was laid on the table until after the debate of the Report of the Judicial Committee. Items 4 and 4 were stricken. Item 6 was amended.

The Nominating Committee held a run-off election.

The Court moved to meet this afternoon at 1:30 until 3:30. The Moderator announced that because of the illness of his wife he would not be able to moderate the Court this afternoon and appointed Renwick Wright to take his place.

The Report of the Committee on the Conference on Discipline was read and referred back to the Committee to plan a Conference on Discipline to report to the 1981 Synod.

The Court recessed in prayer by Samuel Boyle.

TUESDAY, AUGUST 12, 1980, 1:30 P.M.

The Court reconvened in prayer by John Ramsey.

The Minutes were read, corrected, and approved.

The Report of the Judicial Committee was taken up. The response of the Ohio-Illinois Presbytery (80-8) to alleged irregularities was received. The response of Iowa Presbytery (80-3) to the alleged irregularities was received. The recommendation of the Committee on Paper 80-1 was adopted. The recommendation of the Committee concerning Paper 80-5 was adopted. The recommendation in connection with Paper 80-2, Item 1 was adopted. Item 2 was adopted by more than a two-thirds majority vote and ordered sent down in overture. The Report is as follows:

REPORT OF THE JUDICIAL COMMITTEE

Dear Fathers and Brethren:

Five papers have been referred to us.

Paper 80-4 concerns the reply of the Ohio-Illinois Presbytery regarding alleged irregularities found in the Minutes of Presbytery.

One item concerned the following statement: "moved that we accept the oral request . . . as a petition to organize a congregation."

The following explanation was given by the presbytery: "Presbytery would respond that the noting of this as an exception to the law and order of the church is due to lack of clarity in the record. The written petition signed by 27 people had previously been received by the Presbytery's Commission on Church Extension. The oral action by the Moderator of the Church Extension Commission to the Ad Interim Commission was simply to attest to the fact that the petition had been previously received. A copy was later submitted to the Ad Interim Commission for their records."

Synod's Judicial Committee considers this explanation to be satisfactory.

Another matter concerns the organization of a congregation when both the Ad Interim Commission and the Church Extension Commission were in constituted session.

Your committee believes that there was no irregularities in the proceedings, but would advise that in the future, such proceedings be in charge of the presbytery or of the Ad Interim Commission or a special commission appointed by the presbytery for that purpose.

A third item concerns an alleged irregularity in sustaining the examination of a candidate for licensure in the area of distinctive principles.

The Judicial Committee accepts the explanation given by presbytery which is as follows: "Presbytery takes strong exception to the wording of irregularity #4 in that it gives the false impression that Presbytery sustained Mr. Magill's licensure after Mr. Magill had taken exception to the Biblical principles of worship held by the church. Synod should note that the statement that Mr. Magill took exception to these Biblical principles was contained in the personal dissent of a member of Presbytery. It is not the conclusion of Presbytery that Mr. Magill took exception to the Biblical principles of worship."

Your committee would also note, after informal consultation with the person who made dissent, that he feels he was not correctly understood by Synod's Committee on Presbytery Records.

Paper 80-3 concerns the reply of the Iowa Presbytery concerning irregularities in its minutes. We accept the explanation of the Presbytery that proceedings were somewhat informal, and that it should have been made clear that a **precautionary suspension** was issued and that it was not a normal judicial sentence of suspension (see Bk. of Church Gov't., chap. 3, par. 9; chap. 5, par. 4)

Paper 80-1, submitted by Midwest Presbytery, deals with forms to be used in connection with a call and salary agreement when a call is made for a pastor. Attached to this report are the forms.

It is the judgment of your committee that forms 8, 9 and 10, which now appear in the Book of Church Government are to be looked upon as a guideline only.

We recommend that the proposed forms be adopted as guidelines for congregations and presbyteries but that then use not be considered mandatory. We see no need for these forms to be sent down in overture.

PROPOSAL REGARDING A FORM FOR A CALL AND FINANCIAL AGREEMENT

In as much as both the call and the financial agreement are made between the congregation and the pastor, we believe that it would be best to have one form which includes both of these. It would seem to us appropriate that the congregation would be aware that they are signing the financial agreement as well as the call. There would be no change in the present form of the call (form 8), except that the witness and all signatures would appear following the financial agreement. The financial agreement is entirely new as proposed (however, it is similar to that used by some congregations). The Attestation of the call would have the one change, that the "call and financial agreement" was made out . . . ; and would appear following both the call and financial agreement and signatures, rather than following the call. The final form which would replace forms 8, 9, and 10 would appear as follows:

Form for a Call and Financial Agreement

We, the Reformed Presbyterian congregation of _____, under the care of the _____ Presbytery, being without a pastor to take the spiritual oversight of us in the Lord; and satisfied that your spiritual attainments, intellectual abilities and soundness in the faith and testimony of the Reformed Presbyterian Church are fitted to our capacities, do now, with the concurrence of Presbytery, call you _____ to undertake the office of pastor among us. Upon your accepting this call and performing the duties of your office, we promise you all due respect and support in the Lord.

Financial Agreement

We, the Reformed Presbyterian Church of _____, hereby promise to pay you, _____, in the event of your accepting this call and performing the duties of a pastor among us, an annual salary of \$_____, payable in _____ installments of \$_____ each. Of this salary, _____% is designated as an allowance for furnishing and appurtenances for your dwelling.

We also promise to provide:

- I. HOUSING (Please indicate which of the following you will provide for the pastor)
 - Free use of the manse.
 - Payment of utilities, water, gas, electricity, phone, etc.
 - Payment of \$_____ to be used for utilities.
 - \$_____ per month to be used for housing.
 - \$_____ as an interest free loan to use for down payment on housing.
 - Other housing arrangements.

II. MOVING EXPENSES (Please indicate which of the following you will provide for the pastor)

Cost of professional mover from present location to new location.

\$_____ to be used for moving expense.

Other moving arrangements.

III. BUSINESS EXPENSES (Please indicate which of the following you will provide for the pastor)

Provide a car for church use.

Mileage allowance of _____ cents per mile or \$_____ per _____

Office supplies and materials.

Book allowance of \$_____ per year.

Study/office, equipment, telephone, etc.

Conference fees (Synod, Presbytery, etc.) and other seminars or educational meetings.

Secretarial services.

\$_____ to be used for hospitality and/or entertainment expense.

Other business expenses.

IV. OTHER BENEFITS (Please indicate which of the following you will provide for the pastor)

Pension Plan

Health Insurance—what kind, how much, etc.

Vacation time—how much, when.

Attendance at Church functions—time off for Synod, Presbytery, Communion in other congregations, family or youth conferences, etc.

Non-financial compensation—eg. food for the locker, etc.

Other special benefits.

V. REVIEW We promise to review annually with you the adequacy of this compensation prior to the adoption of the congregation's budget to take into account the cost of living increases (eg. C.P.I.).

In witness thereof, we subscribe this call and financial agreement, this _____ day of _____ in the year _____, in the presence of these witnesses:

Witnesses: _____

Elders:

Deacons:

Members:

Adherents:

NOTE: Please provide designated places for the Elders, Deacons, Members and Adherents to sign the call and financial agreement.

Attestation of a Call and Financial Agreement

I hereby certify that this call and financial agreement were made out, on the date therein specified, in accord with the law and order of the Church.

s/ _____, Moderator

Paper 80-5, submitted by the Shawnee Session and approved by Midwest Presbytery, recommends that the statement of explanation which was sent with the overture concerning Seminary requirement be included as a footnote in the Book of Church Government, chapter 6, section 3.

We recommend that this footnote be placed in the Book of Church Government.

The statement which has already been approved by overture reads as follows: "In any case an academic year of instruction in our seminary in the distinctive tenets of our church or an equivalent to this requirement as determined by Presbytery shall be taken.

The footnote will read: "The Synod of 1979 adopted the following explanation as to how the rule for seminary training might be implemented:

1. A combination residency-field work experience under the direction and cooperation of the Seminary and Presbytery in which those courses distinctly contributory to the pastorate of our church are covered.
2. A combination of corresponding study, independent study and supervised field work under direction and cooperation of the Seminary and Presbytery with determination that the distinctive instruction necessary to becoming a teaching elder has been mastered."

We recommend that this be placed as a footnote in the Constitution and that it not be sent down in overture.

Paper 80-2, referred to this committee, asks that the "Queries of Licensure and Ordination" be signed by licentiates and ordained men, instead of the Terms of Communion, since the Terms of Communion no longer sufficiently reflect the vows of licensure and ordination.

We recommend:

1. That those who are licensed and/or ordained sign the "Queries of Licensure or Ordination" instead of the Terms of Communion.
2. That the following changes be made in the Book of Church Government and sent down in overture:
 - a) Chapter V, Paragraph 9, Line 12, 13 "... their respective duties. The **Queries of Ordination** shall be signed by the new officers:** the . . ."

Footnote** "Each session record book should have a page headed by the **Queries of Ordination for Elders and a page headed by the Queries for Ordination for Deacons**, set apart to receive . . ."

- b) Chapter VI, Paragraph 7, Line 14, 15 ". . . and Head of the Church. The licentiate shall sign the **Queries for Licensure**."
- c) Chapter VIII, Paragraph 6, Line 4 ". . . shall sign the **Queries for Ordination**," and the clerk . . ."

John McMillan, Chairman

The Report of the Committee on Denominational Programs, Priorities and Financial Policies was taken up. Item 4 was taken up and adopted. Item 19 was adopted. The Report is to be printed in the Appendix to the Minutes. The adopted items are to be printed in the body of the Minutes.

1. That Synod recognize in principle that it has in recent years stressed educational aspects of the church's ministry more heavily than evangelistic and diaconal ministries, and take steps to correct this imbalance.
3. That the denomination make special efforts to upgrade the priority of the family in its writing, preaching, counselling, and conference programs at the Synod, Presbytery, and Congregational levels; And that Synod declare that its objective in this matter is to uphold the Scriptural meaning of marriage and "to turn the hearts of the fathers to the children and the hearts of the children to the fathers" (Mal 4:6).
4. That the Synod indicate its intention that Geneva College shall remain a Reformed Presbyterian institution, and seek ways to strengthen its ties with the college.
19. That the Report and Study Papers of this committee be printed in the Appendix to the Minutes.

The Report of the Committee on Interchurch Correspondence and Study was taken up. Item 4 was laid on the table to entertain a substitute. Substitute 1, to unite with The Presbyterian Church in America was lost. Paragraph 3 of the original Item 4 was adopted and will appear as Item 4 on the report. Item 1b was adopted. The Report as a whole was received and is as follows:

REPORT OF THE COMMITTEE ON INTERCHURCH CORRESPONDENCE AND STUDY

Your Committee held one meeting on January 18, 1980, in Pittsburgh with six members present. Other business has been conducted by correspondence.

Fraternal delegates have been appointed to the Synods/General Assemblies of NAPARC churches, the Eureka Classis of the Reformed Church in the U.S., and the Synod of North America of the Free Church of Scotland. Reciprocal appointments have been made by the above bodies to our Synod. An Observer has been appointed to the Synod of the Associate Reformed Presbyterian Church. A delegate has been appointed to the R.E.S. meeting at Nimes, France.

E. Clark Copeland and Harold B. Harrington were our delegates to the Reformed Presbyterian Consultative Assembly in Edinburgh, Scotland, June 23-29, 1979. Many significant topics were raised and there was much fruitful discussion. In a letter to the Chairman of our Committee it was stated that "the contributions of Clark and Harold were outstanding in dealing with what were undoubtedly difficult and oftentimes delicate issues and their total contribution was tremendous and our esteem and regard for them grew as the Assembly progressed." Seven position papers were presented as a basis for discussion; from each of the areas discussed recommendations were formulated to be referred back to the respective Synods. The Minutes and Recommendations of the Consultative Assembly are attached to this Report. The papers themselves have been filed with the Clerks of each Synod.

As instructed by the Synod of 1979 our Committee met with representatives of the Committee on Ecumenicity of the Orthodox Presbyterian Church in Pittsburgh, Pa. on January 18, 1980. We discussed our respective subordinate standards. Major discussion centered on two areas: the place of the Testimony as a subordinate standard, and the application of the regulative principle to worship. It was decided to recommend to our respective judicatories that a joint study conference be held on "The Application of the Regulative Principle to Song in Worship."

Also as instructed by the Synod of 1979 our Committee appointed an observer to the Synod of North America of the Free Church of Scotland. While no official action was taken he was received as a Fraternal Delegate and they have appointed a Fraternal Delegate to our 1980 Synod. The report of our Fraternal Delegate, Gordon Keddle, contains some significant information about the Free Church in North America, and appears with this report.

Representatives of our Committee responded to an invitation from the Inter-Church Relations Committee of the Presbyterian Church in America to attend a meeting for four-way talks between representatives of the PCA, OPC, RPCES and RPCNA. The meeting was called to discuss areas of agreement and disagreement between our four denominations which are all committed to the Inerrancy of Scripture and the Westminster Standards. We laid out for them six areas where

we have differences with some or all of the other denominations present:

1. The Application of the Regulative Principle to Worship (Rev. Test. 21:5)
2. The Extent of the Mediatorial Kingship of Christ (8:1; 23:1)
3. Testimony Against Oath-bound Secret Societies (25:6-2)
4. Testimony for Total Abstinence (26:2-3)
5. Covenanting as a Testimony to our Time and Culture (22:6, 7-4)
6. Ordination of Women Deacons

Subsequent to that meeting the Interchurch Relations Committee of the PCA has sent a letter which they are recommending to be adopted by the 1980 General Assembly of the PCA. This letter is addressed to the Synods/General Assemblies of the OPC, RPCES and RPCNA in which they offer an invitation "to participate in steps designed to effect one church among us." In effect it is a proposal to the other three denominations to join the PCA. Since this letter came since the meeting of our Committee we have not had opportunity to discuss it formally in all of its implications. While we as a Committee would agree, as is stated in our Covenant of 1871, that scism among those of like Reformed faith is sinful, we would not see this proposal as the best way to express the unity of the church. However, in order that members of Synod might have opportunity to study this proposal we have attached a copy of it to this report.

The Synod voted to send the Retiring Moderator as a fraternal delegate to the meeting of the Synod of the Reformed Presbyterian Church of Ireland. Our Committee was asked by the Synod to collect funds for the expenses of that trip. A final accounting will be given at Synod time, but at this writing about \$100 still needs to be raised to meet that expense.

A NAPARC Study Conference on Hermeneutics is to be organized this year with the RPCES named as the convening body. Other NAPARC conferences held this past year were: Foreign Missions agencies, Home Missions agencies, and Diaconal Ministries. The next annual NAPARC Meeting will be Oct. 24, 25.

As directed by the Synod of 1979, the following accounting is given of all expenditures involved in our relationship to or membership in the following Reformed churches and groups in 1979:

Fraternal Delegates to:

RP Consultative Assembly		
in Scotland	\$1159.	
CRC Synod	36.	
OPC General Assembly	76.	
PCA General Assembly	120.	
RPCES General Synod	150.	
ARP Synod (Observer)	116.	\$1657.
Four-Way Talks at Lookout Mt.		598.
Assessments and Contributions to:		
NAPARC Dues	\$ 11.	
To NPRF for Reformed Congress	500.	
RES Assessment	500.	1011.
Materials (Minutes of Synod, Revised Testimonies)		
to other Reformed denominations		134.
Committee Expense (Meeting in January, travel, postage, telephone)		125.
Expenses related to Committee Expense in 1979		<u>\$3525.</u>

In 1980 we will not be having the expense of delegates to the Consultative Assembly in Scotland or the NPRF Congress. There will be a cost of \$500. for our delegate to the RES in Nimes. We have been asked also to report costs for NAE delegate expense which was \$880. in 1979, but we would remind the Synod that this appointment and responsibility is not under our committee.

Recommendations:

1. That a Joint Study Conference with representatives of the OPC be held on "The Application of the Regulative Principle to Song in Worship."
- 1b. That the Report of the Time and Place Committee be reconsidered. That since the G.A. of the O.P.C. is meeting at Geneva College May 28-June 4, that the joint study conference with the O.P.C. on "The Application of the Regulative Principle to Song in Worship" be held at Geneva College June 5-6, and that our Synod be called to meet at Geneva College June 6-12, 1981 with the opening session, June 6 at 7:30 p.m.
3. That we notify the Secretary of the R.E.S. that we are requesting to be changed from "membership status" to "observer status" in the R.E.S. because no action was taken at the 1980 R.E.S. meeting in Nimes, France re: the GKN continuing its membership in the W.C.C.
4. That we respond to the invitation of the P. C. A. as follows:
We do thank you for the opportunity of continued discussion in areas of agreement and disagreement, and will be happy to pursue with you discussion and study of matters of particular con-

cern if you should so desire. We pray that our Sovereign Lord will provide opportunities for us to continue to pursue the objective of visible union, and in the meantime to cultivate a holy brotherhood, Christian friendship and cooperation.

5. That the Synod express to S. Bruce Willson her deep appreciation for his long and effective service as a member of this committee and in the cause of inter-church relations.
6. That the Synod elect only 2 members instead of 3 to the Class of 1983; we recommend the following to the Nominating Committee: Godfrey Franklin and Bruce Stewart.

Respectfully submitted,
 Godfrey Franklin
 John H. White
 Paul M. Martin
 S. Bruce Willson
 John McMillan
 James M. Wright
 Lester E. Kilpatrick
 Bruce C. Stewart, Chairman

The Committee on Interchurch Correspondence and Study was, by common consent, given the authority to use Paragraph 1 of Item 4 of the Report in their correspondence with the Presbyterian Church in America.

4. That we respond to the invitation of the P.C.A. as follows: The Reformed Presbyterian Church of North America expresses its gratitude to the Presbyterian Church in America for their invitation to be involved in participation "in steps designed to effect one church among us." The Reformed Presbyterian Church of North America is confessionally committed "to seek reconciliation and union . . . with other true churches of Christ . . . on the basis of truth and scriptural order." (New Testament 25:4)

The Report of the Committee on Arrangements and Devotions was taken up. Item 1 was adopted. Item 2 was adopted. The Report was received and is as follows:

REPORT OF THE COMMITTEE ON ARRANGEMENTS AND DEVOTIONS

ASSIGNMENT: Develop a—Plan for Rotating Committee
 Plan of Job Description

Your committee met. It took into consideration several suggestions which came to it from different members of the Synod. We wish to thank those who gave their suggestions and shared their experience.

We therefore recommend:

1. That the committee consist of four members.
 That these members be in two classes.
 That the class of '81 serve one year.
 That the class of '82 serve two years.
 That each succeeding class of two be appointed for two years.
 2. That the following job description be adopted for this standing committee:
 This committee is either to accomplish the following duties or see that they are completed.
 - a. Select the texts, preachers and presiders for Synod's devotions.
 - *b. Secure a Sabbath evening speaker and determine his honorarium.
 - *c. Work with the hosting institution for arrangements of registration, meals, housing, meeting rooms, public address systems and the like.
 - *d. See that transportation is available from airports, etc. for Synod's delegates, official observers and special speakers.
 - e. Secure a secretary for Synod (the Stated Clerk's secretary is suggested) set her wages and provide for secretarial needs.
 - f. Communicate with pre-Synodic and or post-Synodic conference committees regarding common and interim arrangements.
 - g. See that Synod's Psalters are available for the meeting of Synod.
 - *h. Arrange for Synod's refreshments.
 - i. Take up Synod's offering(s).
 - j. Arrange for NAPARC Conferences.
- * For Synods held in conjunction with a denominational conference, these items should be completed through the conference administration.

Respectfully,
 D. Ray McCracken, Chairman
 T.M. Hutcheson
 J. Bruce Martin

The following special resolution was referred to the Committee on Arrangements:

That the Time and Place Committee for the 1983 Synod be instructed to recommend that the 1983 Synod be convened at Indiana University in Bloomington, Indiana the first week of June, from Friday night until the following Friday night.

The Report of the Committee on Finance was taken up. Items 1-6 were adopted. Item 7 was amended and adopted. Item 8 was adopted. The Report as a whole was adopted and is as follows:

REPORT OF THE FINANCE COMMITTEE

The Committee voted to recommend the same level of funding for 1981 as was budgeted for 1980. Contributions to Synod's Budget increased by only \$5,000.00 in 1979 when compared to 1978. For this increase we rejoice, but do not feel that prudent stewardship allows increasing the 1981 Budget.

The Committee noted that the receipts of individual congregations increased by \$255,000 in 1979 over 1978, a 11.6% increase. At the same time, contributions to Synod's Budget increased by only 3.13%, therefore dropping the percentage contribution from congregations about 1%, 9.72% in 1978 compared with 8.98% in 1979.

Recommendations:

1. That the 1981 Budget be approved as follows:

Organization	Request	Recommendation
Geneva College	\$ 20,000	\$ 15,000
Pension Board	46,950	43,000
Graduate Study	1,000	1,000
Bd. of Foreign Missions	92,000	65,000
Bd. of Education & Publication	49,810	33,000
Bd. of Home Missions	*42,600	33,000
Reformed Presbyterian Seminary	85,840	65,000
Women's Association	12,000	9,000
Miscellaneous Fund	11,058	11,000
	\$362,158	\$275,000

* Change from Preliminary Report

2. That the 1981 Unallocated Office Expense of \$61,360 be approved.
3. That the salary of Louis Hutmire be set at \$20,500.00 and the salary of Donald McCrory be set at \$17,200, both reflecting a 10% increase.
4. That the 1980 Unallocated Office Expense be revised from \$53,850 to \$56,065.
5. That the 1979 Audit Report be accepted and spread across the Minutes of Synod.
6. That the current balance of \$5,459.78 in Synod's Undesignated Funds be applied as follows:
 - a. To the Reformed Presbyterian Seminary \$5,000.00
 - b. To Synod's Budget deficit 459.78

7. That the Travel Fund Assessment be increased to \$6.00 per communicant member.
8. That the Graduate Study Account be terminated as a line item in the Budget on Dec. 31, 1981.

The Report of the Nominating Committee was taken up, received and is as follows:

FINAL REPORT OF THE NOMINATING COMMITTEE

1. Committee on Arrangements and devotions: Class of 1981 Robert McConaughy, Thomas Price; Class of 1982 Ralph Joseph, Chairman, Richard McMillan.
2. Committee on Time & Place for 1982 Synod: Isaac VerHage, Chr., Joe Baumgartner.
3. Delegate to the NAE Convention in Washington, D.C.: Duncan Lowe.

Member of Synod on NAE Board of Administration: D. Howard Elliott.

Letters of Remembrance:

TO:

H.B. Harrington
Joseph Hill
J. Edward Hindman
G.M. Robb
J.G. Vos
S. Bruce Willson
Alvin Smith
F.F. Reade
D. Ray Wilcox
Luther McFarland
Ted Grayson
Paul White
Nubuo Miwa
Shigeru Takiura
George Coleman
William Sterrett
David Peachy
Garland Kincaid

FROM:

Robert Tweed
Willard McMillan
Bruce Martin
Waldo Mitchel
Sam Sterrett
John Edgar
Paul D. McCracken
Wylie Caskey
Samuel Boyle
Paul Wilson
J. Paul McCracken
Robert Henning
James Pennington
John McMillan
John Tweed
Ronald Stegall
David Coon
Robert Morrow

Clerks of Presbyteries are encouraged to contact congregations within their bounds not having representation at Synod. Such congregations are:

Clarinda
Manchester

Midwest
Pittsburgh

Presbyteries should determine the reason for failure of some who are active pastors to attend this meeting of Synod.

4. Add to Committee to Study Paper 79-5 (Ordination Vows): William Edgar, Thomas Joseph.
5. Committee to Implement Paper 80-8 (Unjust Wars): Lester Kilpatrick, Chairman; J. Paul McCracken, David Carson, John P. Edgar, Raymond Joseph.
6. Those elected to fill vacancies on Boards and Committees of Synod:
 - Board of Corporators of Geneva College: Kenneth G. Smith.
 - Board of Education and Publication: Roy Adams, Norman Carson, Joe Copeland.
 - Board of Foreign Missions: E. Clark Copeland, James Pennington, Floy Smith.
 - Board of Home Missions: Raymond Joseph, Garland Kincaid, Ronald Good.
 - Board of Pension Trustees: S. Ray Blair, Carl Mathews.
 - Board of Trustees of the Theological Seminary: Edwin Clarke, John H. White.
 - Board of Trustees of Synod: Stewart Lee, Donald McBurney, R. Alan Windham.
 - Committee on Finance: John Duke, Orville Shoop
 - Committee on Interchurch Correspondence and Study: Bruce Backensto, Bruce C. Stewart
 - Temperance Committee: Lester Kilpatrick
 - Committee on Travel Fund and Absences: Samuel Sterrett

It was announced that J. Renwick Wright was elected to succeed himself as Professor of New Testament at the Reformed Presbyterian Theological Seminary.

The Report of the Board of Trustees of the Theological Seminary is as follows:

REPORT OF THE BOARD OF TRUSTEES OF THE REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY

It is with praise and gratitude to God that the Board of Trustees presents its annual report to the Synod of 1980. His grace through our Lord and Savior, Jesus Christ, has been made abundantly manifest to each of us in the seminary family. We see his hand in all things, and our response to this year past is one of positive encouragement.

This year Dr. John O. Edgar will retire from the Board. For many years Vice President of the Board and Chairman of the Building and Grounds Committee, Dr. Edgar has rendered superlative service in Christ's cause. His counsel and active interest in the preparation of young men for the ministry will be sorely missed.

FACULTY

The faculty continue to maintain a vigorous educational program in addition to their involvement in a number of ministering activities beyond their seminary commitment. The spirit of cooperation is outstanding. Dr. Wright will assume the responsibility of Dean of Students for a two-year term, replacing Dr. Spear who has asked to be relieved of this responsibility.

Those who have assisted in part with the teaching this year have been Dr. S. Bruce Willson (Church History), Dr. William White (Pastoral Counseling) and Rev. Barry McCarty (Homelitics). Dr. Stewart was invited to participate in a College Management Program at Carnegie-Mellon U. in June and did so.

This spring a number of students approached the faculty to inquire about further deepening their interrelationship and giving them more spiritual oversight. The students and faculty together then launched a program to meet this need. It was felt that this program was quite helpful.

The faculty and administration spent much time in the spring considering the goals and objectives of the Seminary. One crucial matter, about which they urge your prayers, concerns the determination of the optimum size of the student body and the possible need for expansion of the present facilities. No clear answer to these concerns appears imminent.

The Board herewith notifies Synod that it intends to proceed to the election of a professor of New Testament Studies for a seven-year term beginning in the fall of 1981. This election would be held at the next meeting of Synod. Nominations and correspondence pertaining thereto should be forwarded to the President of the Board, John Tweed, or President Bruce Stewart of the Seminary.

STAFF

Mrs. Wayne Spear continues as Secretary-Receptionist. Her work is invaluable in the day-to-day operation of the Seminary. In addition to this principal responsibility she manages with great efficiency the Seminary Bookstore.

CURRICULUM

Summer school courses in Beginning Greek were offered again this summer. The new catalogue reflects certain changes in the curriculum, principally an adjustment in the hours given for certain courses. Three courses will be taught this year in the continuing relationship with the staff of Coalition for Christian Outreach.

LIBRARY

Miss Rachel George continues to provide outstanding leadership in this vital area of our seminary program. Our holdings, as of May 1, 1980, are 21,080 books and 124 periodicals. The library is currently being reclassified—to the Library of Congress system. We have been able to improve library service greatly through the use of computerized cataloging. This has been in part made possible by a grant from three local foundations.

STUDENT AID

Eight married and seven single students received student aid during the past year. A policy of following up outstanding loans has been in effect during the past several years. The Board took action in this regard at its September, 1979, meeting. For information of Synod this action is as follows:

Recommendation: That the following be the procedure for seeking repayment of student aid payments due from former Seminary students. The Seminary Administration will advise the Presbytery which has the responsibility to counsel with the person in question for the purpose of having the Presbytery inform the Seminary of the former student's status. If repayment is called for, the Presbytery might advise the former student to make repayment or to send a proposed repayment schedule to the Seminary Administration. If the former student is no longer a member of the Covenanter Church or if the Presbytery should fail to act within a reasonable time, correspondence with him should be carried on directly by the Seminary Administration.

STUDENTS

In September, 1979, fifty-three students were enrolled in the Seminary. Eleven denominations were represented. There were twenty members of the RPCNA in the student body. The following students were awarded the M.Div. degree at the May graduation: Ronald Graham, Gordon Keddie (Post Graduate), Trevor McCauley, Joseph Paul, Carter Rowe, Dean Smith (Post Graduate), and William Voorhis.

Nine men have been involved in summer field work this summer. The Home Mission Board has requested the Seminary to assume the financial obligations of this work beginning in 1981, and the Board has agreed to this. It should be noted, in this connection, that the assumption of this cost will significantly alter the total budget of the Seminary next year.

FINANCES

Total receipts through December 31, 1979, were \$155,002 and expenditures, \$155,580. The beginning balance was \$8,840, which fell to \$8,263. The Seminary received in fees and tuition (1979) a total of \$35,688, up over \$8,500 from the previous year. Two non-RP congregations include the Seminary in their budget; five non-RP congregations contribute directly to the Seminary the costs of the students with whom they are concerned. Foundations grants to the Seminary totalled \$19,325.

The Board approved an increase in tuition and fees for 1981-82 to \$310 per quarter, an increase of 12.7%. Other costs will be adjusted correspondingly.

BOARD OFFICERS

The officers of the Board are:

President: John H. Tweed

Vice President: William H. Russell

Secretary: Norman M. Carson

Treasurer: Louis D. Hutmire

RECOMMENDATIONS

1. That the following names for the Board of the Seminary for the class of 1984 be referred to Synod's Nominating Committee: Ray Blair, Edwin C. Clarke, Robert McFarland, and Don Pritchard.
2. That Dr. Bruce C. Stewart be heard by Synod on behalf of the Seminary.

Respectfully submitted,

Norman M. Carson, Secretary

The Report of the Committee on Travel Fund and Absences was taken up. Items 1-4 were adopted. The Report was received and is as follows:

**REPORT OF THE COMMITTEE ON
TRAVEL FUND AND ABSENCES**

Your committee reports that the 1980 Synod Travel Fund expenses totalled \$29,100.36. 125 delegates participated in the Travel Fund this year. These figures represent a 50% increase in the number of participating Synod delegates over the 1979 Synod, and more than a 300% increase in the Travel Fund. (In 1979, 82 delegates participated in the fund, and reimbursed travel expenses totalled \$8,847.26.)

Excused absences from sessions of Synod are indicated by an "E" on the Synod attendance roster.

Recommendations:

1. That the 1981 Synod Travel allowance:
 - a. be determined by each delegate on the basis of air coach fare plus ground transportation costs (to and from airports), unless it is less expensive to drive (e.g., when two or more delegates travel together).
 - b. be determined for those driving a car on the basis of 15¢ per mile, plus tolls.
 - c. reimburse round trip bus fares for those traveling by bus.
2. That delegates to the 1981 Synod be urged to make plane reservations as early as possible, in order to secure the most favorable air fares.
3. That the congregational travel assessment for 1981 be set by the Finance Committee.
4. That Synod thank Miss Judy Linhart and Mr. Louis Hutmire for their help.

Respectfully submitted,
David Coon
Charles Leach, chairman

The Report of the Committee to Review Records of Presbyteries was taken up. A substitute for Item 6 was adopted. The Report was received and is as follows:

**REPORT OF THE COMMITTEES TO EXAMINE
RECORDS OF PRESBYTERIES**

Japan Commission

The appropriate records of the Japan Commission were examined, (specifically, Jan. 8, Mar. 12, May 14, July 9, Sept. 10, and Nov. 12, 1979) and found to be in order with nothing contrary to the law and order of the church.

Signed
E. Raymond Hemphill
Godfrey Franklin
S. Gangadean

St. Lawrence Presbytery

The Minutes of pages 105-127 of St. Lawrence Presbytery have been read and nothing found to be out of harmony with the law and order of the Church. Synod's committee did note that the Minutes of the 4 December 1978 meeting were recorded following the June 1979 meeting of Synod. Also there is no mention of the ordination of G. Moberg as an elder in the Rochester Fellowship. Presbytery should

make note of Mr. Moberg's ordination and any information concerning it in the minutes of their next meeting.

Signed
B.R. Backensto
P. Patterson
S. Reyle

Pacific Coast Presbytery

Concerning Pacific Coast Presbytery: Your committee finds nothing contrary to the law and order of the Church, except that there is no record of the court being constituted in prayer on Nov. 13, 1979, and Feb. 10, 1980. It is also noted that the Minutes of the Feb. 15, 1980 meeting are not signed by the Moderator.

Respectfully submitted,
A. Wayne Duffield
W. Harold Ward
Raymond Stevenson

Midwest Presbytery

Concerning Midwest Presbytery Minutes: "Read Minutes from page 319-345. I have read these Minutes and find them in good order, well done, and nothing contrary to the law and order of the church."

Signed
M.W. Martin
W. Kenneth Sanderson
John J. Vincze

Pittsburgh Presbytery

Synod's Committee to Review the Pittsburgh Presbytery's Minutes would report the following oversights, exceptions, and contrary items:

1. The Moderator of the Pittsburgh Presbytery did not sign the Minutes on pages 284, 295, 305, and 323. Also, pages 296, 297 are missing.
2. Robert Hemphill was licensed after stating in writing reservations to Queries #5 and 8.
3. The problem submitted by the North Hills Session to the Pittsburgh Presbytery regarding a question of conscience has not been resolved. This problem is discussed on pages 226 through 229 in the Minutes. The Pittsburgh Presbytery submitted the North Hills question to the Synod of 1975. The question was not answered by the Synod of 1975.

We recommend #2 that the Synod of 1980 examine the irregularities noted on pages 226-229 of the Pittsburgh Presbytery Minutes, through the Committee to Interpret Ordination Vows, and that the question of conscience be answered. Respectfully,"

Signed

Edward A. Robson

Robert J. Mann

Kenneth Caskey

8/8/80

New York Presbytery

"We have examined the Minutes of the New York Presbytery, pages 206-219 and have found nothing contrary to the law and order of the church."

Signed

J. Bruce Martin

Sam Sterrett

Iowa Presbytery

The Minutes of the Iowa Presbytery pages 249, 250 were read. There was nothing contrary to the law and order of the Church except there is no record of approval of minutes for June 12, 1979, yet they are signed. There is no record of a meeting of Presbytery since Synod of 1979.

Signed

Philip Martin

Waldo Mitchel

Bruce Hemphill

Ohio-Illinois Presbytery

"We find the Minutes of the Ohio-Illinois for the year 1979-1980 to be in order for the most part with the law and order of the Church.

"There is some question regarding Keith Magill's licensure and move toward ordination. Mr. Magill has not attended any Reformed seminary, and even before this year's passage of the overtures there seemed to be encouragement and moving ahead toward Mr. Magill's ordination (p. 71) to the extent of a call being placed upon Mr. Magill and approved by Presbytery.

"In the matter of Chicago there seemed to be no real movement. According to the law and order of the Church, Chicago should not be organized as a congregation since they have no resident elders. There

is only one preaching service a month. And they are assessed nothing (0 dollars) by the Presbytery, (p. 108).

"Other less important items are:

1. Page 79 page numbers of Minutes of Special Disciplinary Committee are missing.
2. Page 84, meeting "opened," not "constituted" in prayer.
3. Pages 95 and 96—Minutes of the Commission to examine Samuel Sterrett—which are "engrossed upon the Minutes of Presbytery," do not record that they were read and approved by said Commission.
4. Pages 97 and 98—Minutes of Commission to install C.S. Sterrett—which are "engrossed upon the Minutes of Presbytery"—do not record that they were read and approved by said Commission.
5. Pages 103 and 104—Minutes of Special Judicial Commission (Meeting of Dec. 8, 1979, via telephone). These Minutes do not record that they were read and approved by said Commission.
6. Page 79, line 37—an apparent omission: on what page may the Minutes for the Special Disciplinary Commission be found?

"Even less important items are:

1. I should also call attention to the fact that there are a number of "typos" in the 1979-80 Minutes. Several could cause future confusion and should be corrected:
 1. Page 85, line 3, "Candidates" should be "candidate's" (possessive rather than plural since there was only one candidate.)
 2. Page 89, line 9, Mr. Mel Rutherford's name is misspelled (f before o).
 3. Page 111, last line, "siddesnt" (sic). This word possibly should be "dissent"; however, whatever it should be, it is not right the way it is now—at least it does not make sense the way it is now."

Signed

Lewis Keys

Donald Gouge

Ronald Stegall

The matters found to be contrary to the law and order of the Church were inscribed in the appropriate minute books by Stanley Copeland, Assistant Clerk of Synod and General Chairman of the Committee to Review the Records of Presbyteries.

The Minutes were read, amended and approved.

Following the singing of Psalm 133, the moderator adjourned the court in prayer. The Court stands adjourned to meet at Geneva College, June 6-12, 1981.

Signed

Paul M. Martin, Clerk

Stanley Copeland,

Assistant Clerk

Appendix

ARGOS ZODHIATES

Argos Zodhiates was born in Cyprus Sept. 13, 1916. He grew up on Port Said, Egypt, where he was converted at the age of eleven. That he might receive a Christian education he was sent to the American Academy, Larnaca, Cyprus. While there he became a member of the Reformed Presbyterian Church and was active in youth ministry.

Argos studied theology under Dr. A.J. McFarland in Latakia, Syria, for one year, then in the United Presbyterian Seminary, Cairo. Upon his graduation he returned to Cyprus and was ordained a teaching elder in the Spring of 1939. In 1946 the Cyprus Mission lent him to the Greek Evangelical Church of Katerini, Greece, from which he did not return to Cyprus.

Because of his very active evangelical ministry, he encountered great opposition from the Greek Orthodox Church. As he was a British subject, he was denied permission to return to Greece from a trip to England in 1962. Since then Argos has ministered to Greek Evangelical congregations in England and the United States. At the time of his death, Nov. 29, 1979, he was pastor of the Greek Evangelical Church in Newton Centre, Mass.

Argos was a continual student. He received a Bachelor's Degree in Education at the American University, Cairo; an M.A. in Sociology at Northwestern University, Chicago, and a Doctor of Ministry Degree at Andover Newton Theological Seminary, Boston. It was during his studies at Northwestern in 1950-51 that he became known to many Reformed Presbyterians in the U.S. through his ministry in a number of our churches, and preaching at the Sabbath worship service of the 1951 Synod.

Argos will be remembered for his enthusiasm for his Lord and Savior, and for his energetic ministry in the church. His vision was never limited to one congregation. During his pastorate at Katerini he organized a school and orphanage, a sea-side youth camp and con-

ference, and operated a printing press. In recent years he had travelled extensively to minister to scattered Greek Evangelicals.

Recently he had organized a committee to prepare an improved Greek Psalter and was using some of the new arrangements in his Newton Centre congregation. He had been planning for some time for an extended ministry in Cyprus, and anticipated that it would be possible to spend several months there this year. But the Lord had other plans.

Argos leaves his wife, Victoria, and three children: Eunice (Mrs. Demosthenes Katsarkas of Salonika, Greece), Philip, and Rhea (Mrs. Henry Sideropoulos) in the Boston area; four grandchildren, and his brother, Spiros.

A seed goes into the ground and dies that a new harvest may come forth. So may the going of this servant of Christ to his heavenly reward be used of the Lord to send forth new labourers into His harvest field.

MILTON WYLIE DOUGHERTY

Milton Wylie Dougherty, youngest son of James Milton and Mary Humphreys Dougherty, was born May 13, 1901, on a farm near Sterling, Kansas, and died July 20, 1980, after three weeks in a coma at a hospital in Lyons, Kansas. At the age of 11 he professed his faith in Christ and became a communicant member of the Sterling congregation of the Reformed Presbyterian Church.

He was graduated from Sterling High School in 1920 and from Sterling College in 1925. He was graduated from the Reformed Presbyterian Seminary in 1927 along with five other men, all of whom have preceded him in death.

On June 23, 1927, he was united in marriage with Velma Faye Oline. To this union were born two daughters: Mrs. Robert (Elizabeth Faye) Maine of Wichita, Kansas, and Mrs. Donald (Esther Louise) Callahan of Morning Sun, Iowa. He is survived by his wife and daughters, eight grandchildren, and seven great grandchildren.

Mr. Dougherty was ordained to the gospel ministry on Nov. 10, 1927, and installed as pastor of the La Junta, Colo., congregation of the Reformed Presbyterian Church of N.A. He served in Sharon, Iowa, for 20 years from 1930 to 1950. We know of some of the young men whose lives were tremendously influenced by his ministry there. During his pastorate, the Sharon Church building was completely remodeled and on Oct. 29, 1950, he held the first service in the sanctuary, rejoicing in its completion and preaching from the text, "Why should the work cease?"

There was also a fine building program at the Denison, Ks., Church during his 13-year pastorate there, 1951-1964. For six of those years he was co-editor of **The Covenanter Witness** along with his neigh-

boring pastor, Wylie Caskey. From 1964 to September, 1971, he was the editor. In this vital ministry to the denomination, his sense of responsibility and devotion to the Church dominated his work and relationships as always.

In 1960 Mr. Dougherty received the honorary degree of Doctor of Divinity from Geneva College. In 1964 he was elected moderator of the Synod of the Reformed Presbyterian Church of N.A.

Wylie Dougherty's first priority was his Lord and His Word. He showed a strong loyalty to Biblical principles by which he lived and about which he preached.

In all his ministry Dr. Dougherty showed a love and concern for people, not only for his church members but also for the community folk who appreciated his friendship and help. He loved to preach and often in his retirement mentioned how he missed the privilege. His sense of humor made things go better around him.

These qualities were all apparent in his home where he was a kind and loving husband and father. His gifted wife contributed faithfully in all his work as well as in their Christian hospitality. His life verse, tested and proved in the lean years, was Phil. 4:19: "My God shall supply all your needs according to His riches in glory by Christ Jesus."

Dr. Dougherty always had a live interest in music. He had a beautiful singing voice and he loved to sing. The way he used his talent will be one of the ways he will be remembered. He served as precentor at the Synod meetings for years and was a member of the committee that prepared the 1950 edition of the Psalter. How very much at home he must feel as he has joined the saints of all ages singing praises around the Throne of his beloved Saviour and Lord!

Quotations from letters received by Mrs. Dougherty include the following:

A former parishioner: "His pleasant and friendly personality we always enjoyed."

A young person: "'To me to live is Christ; to die is gain.' These speak of Mr. Dougherty's life. I want you to know how much I respected him and how much of an influence he's had on my life."

A friend: "He has had a fruitful life. I have heard him preach some great sermons, have appreciated his helpful comments, and enjoyed his humor."

A fellow minister: "He was a unique person with many talents; his comments and remarks were often unusual, amusing and helpful."

A fellow minister: "Wylie had a pastor's heart. At the same time the church cannot forget the service he rendered as co-editor, and then editor of **The Covenanter Witness**. Truly his passing will 'leave a lonesome place against the sky.' "

A friend in another denomination: "Rev. Dougherty was a dear person, a man after God's own heart. God would say to him, 'Well done, thou good and faithful servant.' "

A former parishioner: "We have so many pleasant memories of you both, and feel fortunate to have been under your ministry. You both have had very warm spots in our hearts."

A woman of another denomination: "I want you to know the part you folks had in bringing one of my dear children to the Lord. I know you had a great influence over many others and also on my other three, especially the boys."

The requested and appropriate text for Dr. Dougherty's funeral was "Moses my servant is dead . . . call Joshua . . ." The service was held in the Sterling R.P. Church building and burial was at Sterling, Kansas.

Wylie Dougherty is dead and the church needs someone to take his place.

E. Raymond Hemphill

REPORT OF THE NATIONAL REFORM ASSOCIATION TO THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

I appreciate the opportunity to report to this Synod. The National Reform Association has been able to meet all of its expenses this past year. In addition we received a bequest of \$2,500.00 from the Frank H. Davis estate for our endowment fund. Mr. Davis was a member of our Board for many years.

I appreciate the support we receive from the Reformed Presbyterian Church of North America. A large percentage of our support is received from members or congregations of the RPCNA. We need a contribution from treasurers of congregations if we are to use our non-profit second-class mailing permit, to mail the **Christian Statesman** to the families in a congregation. You will notice from our treasurer's report that we received a little less than \$4,000.00 from congregations. Not all of the contributions from Congregations came from Reformed Presbyterian Congregations but most of it did. \$4,000.00 is less than two tenth of a percent of the total contributions received by congregations in our denomination and less than 2% of money raised for Synod's Budget.

There is a great need for reform in our Nation. Crime is on the increase. We face many serious problems for which there is no easy solution. Alcohol is the most abused drug in our Nation and there is a growing awareness that something must be done to decrease its popularity. Other drugs continue to be abused. There are attempts being made to legalize marijuana though there is growing evidence that it is much more harmful than was at first thought. The problems which we face in our country are symptoms of a greater need in our Nation. We need a greater trust in God and a greater willingness to walk in the light which He gives us in His Word and through Jesus Christ. In Christ we will find the more abundant life, apart from Him all of our efforts will end in disappointments.

The National Reform Association seeks to be an Association through which all Christians can work to improve conditions in our Nation. When we seek to destroy the works of the devil we are doing the work of Christ, I John 3:8 (R.V.). We must seek to make the truth known so that those who will may make their decisions on the basis of truth. Our motion pictures were shown nearly a hundred times this past year and though we cannot measure the effect of the films, if only a few people are saved from addiction to drugs our efforts are worth while. The **Christian Statesman** has a circulation of around 2,200. In addition to going to homes it is mailed to Colleges and Seminaries. It is available in microfilm. Readers report that they find the Statesman helpful in their work. It is certainly a magazine that has possibilities. We welcome suggestions as to how we can make it a better magazine.

We know that we cannot make people good by law, if making people good is used in the sense of making born again Christians. By law we can discourage crime, protect our homes and help to preserve a healthy environment where children have an opportunity to develop their bodies and minds. Unless we do something about the thorns which choke the Word that is sown, it will become unfruitful and there will be no harvest.

Our Annual Dinner and Business Meeting will be held this year on Monday, October 13th, 1980 at the United Methodist Church in Sewickley, Pa. The Speaker is Dr. Bruce C. Stewart. We cordially invite the members of Synod to the Dinner.

Members of the Reformed Presbyterian Church who serve on our Board of Directors are:

Roy M. Adams, David M. Carson, Kermit S. Edgar, Chester R. Fox, Melville W. Martin, Charles E. McKissock, W.J. Weir, W.W. Weir and J. Renwick Wright.

Treasurer's Report Nov. 1, 1978-Oct. 31, 1979

Balance Nov. 1, 1978		\$ 1,175.40
Income		
Individuals	\$6,620.16	
Congregations	3,931.27	
Interest	1,250.00	
Subscriptions	109.15	
Sale of Literature	17.00	
Film Rental	103.36	
Dinner Receipts	480.00	
Chao Mu Foundation	300.00	
Frank H. Davis Estate	2,500.00	
National Temp. Society	1,250.00	
Withdrawn from Savings	500.00	17,061.74
		<u>\$18,237.14</u>

Disbursements		
Salary	\$2,430.24	
Rent	2,040.00	
Utilities	1,145.62	
Postage	738.87	
Office Supplies	157.43	
Mailing Statesman	1,041.54	
Printing Statesman	3,774.00	
Printing Tracts	1,215.33	
Other Printing	143.00	
Pa. Dept. of Revenue	57.45	
Internal Revenue Service	362.66	
Pa. Unemployment	52.50	
Federal Unemployment	16.80	
Dues	45.00	
Travel	141.01	
Bell Federal Savings	3,300.00	
Magazine Subscriptions	34.75	
Dinner	630.00	
Purchase of Films	490.00	
Sundries	141.79	17,958.40
		<u>17,958.40</u>
Balance Oct. 31, 1979		\$ 278.65

Balance in our Invested Funds Oct. 31, 1979. \$22,207.64

Respectfully Submitted,

R.W. Caskey,

Administrative Secretary

REFORMATION TRANSLATION FELLOWSHIP

INTRODUCTION

1979 marked the 30th anniversary of the founding of RTF. Thirty years ago Rev. S.E. Boyle, already then 10 years veteran missionary of the Covenanter Church (RPCNA) felt the need of truly Reformed oriented literatures in China. It was also his vision that a translation society or organization may be established for the purpose of propagation and the spread of Christian gospel as exemplified in the great body of Reformed literatures for the needs of the Chinese churches at large.

To mark the 30th Anniversary, a double-issue of **Faith & Life** was published for the July-Dec. 1979 (No. 119-120), totaling 95 pages. In 30 years, we have published over 70 titles plus the Quarterly just mentioned. Our readers have multiplied, our budget increased, God has entrusted our talents and your gifts has been credited to your account in Heaven! We thank our God for your faithfulness over these years in giving and in praying for the work of RTF—so that the work of Christ may go forth daily without any delay.

The following is my annual report over activities carried in 1979, and some future projects to our readers and supports as well as coworkers in Christ:

I. RTF BOOKS TO CHINA:

My son, Jonathan, Director of Chinese Church Research Center in Hong Kong wrote me in early 1980 saying that he is interested in distributing Isaac Jen's **Systematic Theology** and G.I. Williamson's **First Steps in Christian Doctrine** (Studies in Westminster Shorter Catechism) to the Chinese readers in the mainland China. Jon has already made several trips to China, including our old home town, in Northeast (Manchuria) China. God has given him rare opportunities to present the Gospel including preaching to the brothers and sisters in the underground church during the past two years. In his contacts, he has found the vision of Dr. Boyle 30 years back—the need of basic sound teaching of the Bible in simple Chinese. It is encouraging that after 30 years' of Communist rule, and its attempt to abolish Christianity from China-Christian witness remains everywhere in small groups worshipping their God who is not silent, nor deserting them as lost Children. It is further gratifying that after 30 years our mandate for sound Reformed literature remained unchanged and our mission is still possible inspite of all the barriers. Pray for the RTF literature to be shipped to China soon, and for Jonathan, who is carrying out what is known as the China Ministries Union. In addition, Jonathan will "smuggle" Bibles to China—the most needed Book to the Chinese Christians.

II. PASTOR WANG MING-DAO FINALLY RELEASED:

In the 1950's, this well-known Chinese pastor symbolized the resistance of independent Chinese Christians to government control. He was first arrested in 1955, and then re-arrested in 1958 and held until his full release later 1979. In early December 1979 he was told to leave the "occupational rehabilitation center" where he was staying, and told to write a letter of repentance. He refused to do so, and voluntarily returned to the center. A week or two later he was just told to leave, which he did.

Now 80 years old, Wang has gone to Shanghai to join his wife and his son, a scientist. Chinese friends who have visited with him there report that Wang is in good health and rejoicing in the Lord, though deaf. As his wife is blind, he jokes, "the deaf shall lead the blind."

RTF friends may be interested to know that the undersigned was converted to Christ, and dedicated himself to the Lord's work as the result of the ministry of Wang in Northeast China some 45 years ago.

III. NEWS OF JAPAN RTF BOARD:

We have been greatly encouraged with the progress of the RTF Board in Japan and its work carried out in 1979, when the Rev. Shigeru Takiura wrote recently in which he said:

"... the last letter (circulation letter) which (he) sent in Dec. 1979 the responses from Reformed churches (has) been far stronger than last year. . . . The most impressive contributions came from Seikei work-shop for handicapped people which was operated by PGUC (Presbyterian Church of U.S.) Mission and the Reformed Church."

Rev. Takiura has been hard at work on the RTF affairs in Japan raising funds and contacting churches everywhere for the growth and development of the Board in Japan. Certainly the RTF Board in Japan is to be congratulated for her efforts in times like these. We praise God for them.

IV. RTF PUBLICATIONS FOR 1979:

1. L. Boettner's **The Person of Christ.**
2. J.G. Machen's **Christianity and Liberalism.**
3. H.M. Conn's **Contemporary World Theology.**
4. C.H. Chao's **Modern Theological Thought.**
5. G.I. Williamson's **The First Steps of Christian Doctrine.**
6. **The Reformed Faith and Life Quarterly** (No. 117-120)

V. RTF PUBLICATIONS SCHEDULED FOR 1980:

1. G.W. Spear's **What am I?** (Published in January 1980, 2000 copies) NEW. Mr. Spear donated US \$800.00 for the printing of this book.

- 2. R.B. Kuiper's **The Bible Tells Us So**. We need about US \$1000.00 for 2000 copies.
- 3. E.J. Young's **Old Testament Prophecy**. Newly revised, the manuscript is ready, and we are waiting for needed funds to publish this popular book for the general layman and S.S. teachers.
- 4. S.G. Craig's **Christianity Rightly So Called**. Reprint, some support given, but additional needed for 2nd edition of 2000 copies.
- 5. **Faith and Life Quarterly**. Published 4 times annually, and 2000 copies each issue. Total expense for 1 year, US \$2000.00.

VI. PROJECTED REPRINTS TO BE PUBLISHED FOR 1981-82:

COST
1979 estimate

1. The Reformed Doctrine of Predestination	2000 copies	\$1,500.00
2. The Atonement	2000 copies	600.00
3. Inspiration of the Scriptures	2000 copies	400.00
4. Trinity (Boettner)	2000 copies	400.00
5. Prophecy and the Church (Allis)	2000 copies	1,200.00
6. God Spake by Moses (Allis)	2000 copies	900.00
7. The Social and Economic Responsibility of the Church (Vos)	2000 copies	400.00
TOTAL COPIES	14,000 copies	\$5,400.00

The anticipated paper and labor increase is 20% for 1980

1,080.00
<u>\$6,480.00</u>

It is our plan and hope to have half of the above projected titles published in 1981, and the other half in 1982. Therefore, we are praying for friends and supporters to donate and give as God lead you to give according to our needs based on the estimation.

VII. FUTURE OF TAIWAN AND RTF WORK IN TAIWAN:

Taiwan has been the center of discussion in international attention with the trial of the Kaoshiung Incident which took place in December, 1979. The trial took more than a week, and done quite openly, nothing like of the sort occurred before. (See Newsweek March 31, 1980) As Christian, we have nothing to fear—since the government and its powers are ordained of God. There is full freedom of **Religion**. We are fortunate of working here and do God's work in peaceful means.

In spite of breaking of political treaties/diplomatic ties with U.S., she remained self-sufficient nation with booming trade and surplus in her produces. Taiwan's links with the world are built solidly on trade of

\$31 billion last year, more than that of the People's Republic of China, whose population is 60 times greater. Trade has propelled Taiwan to first place among developing nations. Taiwan's inflation is expected to hit at 10%, about the same as 1979. Mainly because of the industrialized countries anticipated slowdown this year, Taiwan's growth will be around 6.5% in 1980, down from last year's 8%, despite a 40% increase in labor productivity since 1976.

Externally, Taiwan is protected by the balance of trade, and internally she is protected by government controlled economy and law/order, it is quite safe to predict that the Christian work on this island can be continued as long as Taiwan is safe. In spite of only 21 nations recognize her status (only South Africa, South Korea, Saudi Arabia have any international significance in power and trade). But we are confident that the Lord will protect us from all evil and any hindrance to the Gospel.

VIII. THANKSGIVING AND PRAISE:

After 30 years with RTF and more than 12 years in Taiwan alone—I can only thank God and His mercy in helping and guiding the work from the very inception to this very moment. God has increased His richness in Christ Jesus for our work and our families—which is now scattered over three continents. Thanks to be for His matchless mercy and richness in Christ Jesus.

We also want to thank our Christian friends over these 30 years with their unfailing support and prayers for the work of RTF. To the U.S. Board members, British Board, Japan Board, New Zealand, and Australia Board members we wish to register our sincere and heartfelt thanks for all the labor and funds that made our work possible worldwide.

Finally, brethren, pray for us, that the word of Christ may have free course, and be glorified, even as it is with you. II Thess. 3:1.

Respectfully submitted,

Charles H. Chao

Executive Secretary

REPORT OF THE DELEGATE TO THE NAE CONVENTION

The National Association of Evangelicals held its annual convention March 4-6, 1980 at the Hyatt House, Los Angeles, California. I attended as Synod's representative on the Board of Administration of the NAE which I have been doing for 23 years. Neither of the officially appointed delegates of Synod were able to attend full time. James Carson attended for a day. Robert Henning, Jack White, Bruce Stewart and Lee Troup attended representing the Foreign Mission Board, Geneva College and the Seminary.

The program with its general sessions and specific workshops on numerous subjects was helpful and stimulating and generally quite encouraging. The NAE is constantly developing and growing in its reach and services. The fellowship with other brethren of other Evangelical churches is enjoyable and a source of new ideas for the Kingdom work.

After serving on the Executive Committee for 12 years and as Secretary for five years, I have resigned those positions.

I believe that our presence in NAE has had its influence on the whole structure of NAE and is a broadening influence on our church.

Respectfully submitted,

D. Howard Elliott

REPORT OF VISIT TO THE REFORMED PRESBYTERIAN CHURCHES IN IRELAND

Mrs. Wright and I arrived in Ireland on Tuesday, May 20, 1980, and returned to the United States on Friday, June 13. During that time I visited congregations in all four presbyteries, spoke at a Psalmody Festival, and conveyed the greetings of our Synod to their Synod-meeting in the Shaftesbury Square congregation's building, Belfast. Whenever possible united services had been arranged—so this meant that a large number of congregations in the church were contacted—I would estimate about 75%. It was quite evident that the action of our Synod last year in sending their moderator to convey greetings to the churches in Ireland was much appreciated, and by the grace of God the ties between the two branches of the Reformed Presbyterian Church were strengthened.

As most members of Synod already know the Church in Ireland is laboring under special difficulties. Violence is still rampant there. Almost every day there are "incidents" and members of the Church have been injured in body, mind or material possessions. However, the situation has somewhat improved, and while inevitably the work of the Church has been hindered it is evident that it is still going on at a brisk pace. Christian people are not allowing the doings of evil men to stop the work of the Kingdom. Two of the meetings at which I spoke were in areas where trouble might be expected, but at both large congregations were present. There is more danger after darkness comes, of course, but night meetings are going on as usual.

I obtained a clear picture of the work of the Church as a whole through the meetings of Synod. The Moderator is chosen by rotation around the presbyteries—and this year it was the turn of Rev. Andrew C. Gregg to preside. Mr. Gregg is working in Cork, in the deep south of the island under the Irish Mission. His address on the Church's

Twofold Task set the tone for all the meetings. They were characterized by a frank assessment of the work which had been done, by clear apprehension of the opportunities and challenges the Church is facing, and by a strong desire that the will of the King and Head of the Church be done in each and every decision.

Some of those decisions are of great interest to us. For example: it was decided that Rev. F.S. Leahy be appointed to attend a meeting of the Reformed Ecumenical Synod in Nîmes, France this summer, and that a commission be appointed to hear his report and issue the matter of the Church's membership in that body. It was reported that five students were in attendance at the Theological Hall (two more attended our Seminary last year) and that the Theological Hall library had been improved beyond recognition. The Witness-bearing committee is considering the Biblical basis and the historical practice of Covenanting, and its application to national life today with a view to bringing before Synod the whole situation regarding covenanting at a special or pro-re-nata meeting. The Covenanter Bookshop is continuing its good work, but is greatly troubled by the 20% inflation. It was decided to form a council of Missions—representing the Foreign Mission Board, the Irish Mission Board and the Committee on Evangelism and Church Extension—this council to act initially in an advisory capacity. Much consideration was given to work among young people, and it was reported that the Young People's camps and conferences were being used for conversion, and strengthening believers.

Adult conferences for the deepening of the spiritual life were also being held. The Board of Christian Education presented a possible constitution for an association of Christian education for Ireland (This matter will receive detailed examination at the next meeting of Synod). On a motion from ruling elders it was decided that in view of inflation the minimum salary for ministers be set at £4,000 per year—this figure represents a substantial increase but still does not meet the increased cost of living. On a petition from the Newtownards Session it was decided that the matter of the use of the elective franchise be referred to the Committee on Public Morals and National Righteousness, in view of the different situations in Northern and Southern Ireland. One matter which needs special prayer concerns the Foreign Mission. In view of the fact that a suitable leader was not obtained for the team of four missionaries who were to move into France it was decided that no movement be made at this time. This does not mean that the Church is turning away from Foreign Mission work—the move will be made when a suitable leader is found.

I thank the Synod for giving me this opportunity to visit the Irish churches. They are in good heart. They showed Mrs. Wright and me

much kindness and expressed much love. The work of Rev. and Mrs. Bob McFarland is very much appreciated.

Signed,
J. Renwick Wright

REPORT OF THE FRATERNAL DELEGATE TO THE GENERAL ASSEMBLY OF THE ORTHODOX PRESBYTERIAN CHURCH

It was my privilege to attend the General Assembly of the OPC in May of this year. The size of the Assembly is comparable to that of our Synod, but they are a delegated body, and would be two or three times as large as our Synod, were all ministers received as delegates and all congregations represented.

I'll just mention three or four items of business that resulted in considerable discussion, and which I believe our Synod is particularly concerned with. The invitation of the Presbyterian Church of America, of course, was not yet an official action of the PCA General Assembly, hence the OPC did not feel free to accept or reject it. Yet they obviously are looking toward a future union of some kind with that body with favor. Some delegates argued that the method proposed by the PCA Committee letter is preferable to a "laundry list" approach, in which particular items of difference between the two denominations are taken up one by one, first. The Assembly was reminded, however, that it was by the "laundry list" method that the OPC General Assembly had approved a plan of union with the Reformed Presbyterian Church, Evangelical Synod, a few years ago. They definitely left the door open for consultation with the PCA on this matter.

The invitation of the Christian Reformed Church World Relief Commission for the OPC to cooperate with them in their program of mercy and aid to the needy peoples of the world was considered by a committee of the General Assembly during the past year. That Committee recommended against accepting the invitation, with the reasoning that the work of the CRCWRC involved a too great neglect of accompanying the giving of physical aid, with a definite presentation of the gospel. The report was not adopted but the Committee was enlarged and continued, in the hope that a working relationship can be worked out.

Somewhat the same tension came into sharp focus in the discussion of the CUTS program. The Center for Urban Theological Studies is an independent program of theological instruction, that grew out of a request from several inner city black ministers in the Philadelphia area, asking that they be given instruction from OPC ministers and from

Westminster Theological Seminary teachers, by which they could profit by being better trained theologically for their ministry. Geneva College is also now involved in giving such instruction in this program in some cases for academic credit, I believe.

The cordial relationship which we of the Interchurch Correspondence Committee have with the Committee of the OPC is much appreciated, and our denominations, I trust, can continue to be mutually helpful.

Lester E. Kilpatrick

REPORT OF THE FRATERNAL DELEGATE TO THE FREE CHURCH OF SCOTLAND, SYNOD OF NORTH AMERICA

Brethren:

It was a great privilege to bear the greetings of the Synod to the North American Synod of the Free Church of Scotland in March of this year. Their Synod is held at that time so that business may be conducted before the meeting of the General Assembly in Edinburgh, Scotland, in May. The North American Synod is one of five "Provincial Synods" of the Free Church and exists basically to review Presbytery minutes and act on matters of regional interest. Such synods are intermediate between Presbyteries and the General Assembly.

The Free Church Synod, which is composed of two Presbyteries with a total of seven pastoral charges, is, as you can imagine, a small body even when every possible delegate is present. The vast distances between the churches virtually guarantees a less than full attendance. This year, attendance was particularly sparse as only one elder, the minister from Toronto, was able to be there from the Presbytery of Ontario and West Canada.

The principal business of Synod was a discussion of the "indigenous principle," i.e. the idea that there should be no Free Church of **Scotland** in North America, but rather an indigenous church holding the same Confessional Standards, but with its supreme judicatory in this hemisphere. It was pointed out that the church in Scotland has, for years, urged the North American churches to become independent and seek linkage with some church of like mind in the new world. It was decided that the Synod direct the Presbyteries to proceed to a vote on this principle and to report to Synod in 1981 when it meets in Toronto. Should there be a vote in favor of an indigenous church, then Synod could act to petition the 1981 General Assembly for independent status as a sister church. It should be realized, however, that this is by no means a foregone conclusion. While the Prince Edward Island Presbytery is wholly Canadian, the "mainland" congregations consist

in the main of immigrants, especially from the Outer Hebrides, and tend to view their churches not as bodies of believers called to minister to the communities or nations where they are placed, but as centres of worship for Scottish "exiles"—centres which will only be expected to last while there are still "exiles" to attend the services. Within the last few years a number of things have happened to change the long-term prospects of these Scottish churches.

First of all, there occurred, in Toronto, a division in a denomination called the Presbyterian Reformed Church of Canada. It was in effect a takeover by the Free Presbyterian Church of Scotland (which is not to be confused with the Free Church of Scotland). Minorities in both P.R. congregations declined to go into the Scottish denomination and maintained the organization of the P.R. Church. They now have two ministers, Rev. Finlay McCormack of Chesley, Ontario and Dr. William Young, professor of Philosophy at the University of Rhode Island. Members of the former Victoria Park P.R. Church in Toronto (now Victoria Park F.P. Church of Scotland) who maintained their P.R. link began to attend the Toronto Free Church. Their attachment to the "indigenous principle" was an encouragement to the new pastor, David Compton, himself a Canadian, to see a move toward indigenization and, with it, union with the continuing Presbyterian Reformed Church of Canada.

Secondly, the Lord brought new families into the Toronto Free Church in addition to the P.R. families. This has continued to the point that, whereas some five years ago the church was almost entirely Scots immigrants, now perhaps half of the congregation is Canadian. Attendance has doubled in the process. The new people are committed to a Reformed church for Canada and this gave further impetus to the move toward indigenization.

Thirdly, a group of families—all Canadians—has been meeting in Edmonton, Alberta and has now petitioned to be organized as a Free Church congregation. Their declared perspective is that of commitment to indigenization. They do not want to join a church which is Scottish rather than North American. This too has been a voice for indigenization.

Our prayers need to be with these brethren at this time of difficulty and transition. The immigrant groups have been dwindling and the prospect of becoming independent of Scotland seems to many a threat rather than a potential blessing.

The churches on P.E.I., although indigenous, have been in a gentle decline also, and there is a need for ministry on that Island, where the Free Church, with ten preaching places could become the nucleus of a revived Reformed work. We might be able to help, perhaps, by sending summer workers. The P.E.I. churches originated in the itinerant

ministry of one man, the now legendary Donald MacDonald, and—if one may say this without being offensive in any way—it is in 19th century MacDonald “mode” that the churches continue to function. The focus is on the worship gathering almost exclusively. No church building has a fellowship hall or any facilities for Christian social gatherings. Only one church has been built in this century. There are godly people and, in the judgement of this observer, there is a great challenge for future ministry on “the Island.”

I had the privilege of giving a lecture at the Westminster Conference in Charlottetown, March 18-20. I preached in the churches at De Sable, Cape Traverse, Coleman and Charlottetown on two Sabbaths, 16 and 23 March and spoke to a Young Peoples meeting in Stanchel, near Charlottetown.

It was a joy to fellowship with the Rev. Bill Underhay, with whom I stayed for the whole time, the Rev. Ted McDougall and many of the elders and members of the churches.

Next year's Synod will be in Toronto in March and I do hope Synod will appoint a fraternal delegate to that meeting and thus maintain and foster the links that we have with the Free Church in these days.

Respectfully submitted,

Gordon J. Keddie

APPENDIX: SMALLER PSALM-SINGING PRESBYTERIAN CHURCHES IN NORTH AMERICA

A. Free Church of Scotland

1. Presbytery of Prince Edward Island.
 - a) Western Charge no settled minister
 - b) Charlottetown and Stanchel Rev. Bill Underhay
 - c) Eastern Charge Rev. Ted McDougall
2. Presbytery of Ontario and W. Canada
 - a) Toronto (North York) Ont. Rev. David Compton
 - b) Thunder Bay, Ont. Rev. Don McClure
 - c) Detroit (Livonia), Mich. Rev. John McSween
 - d) Vancouver, B.C. no settled minister
 - e) Edmonton, Alberta no settled minister

B. Presbyterian Reformed Church of Canada

There is one Presbytery.

- a) Chesley and Lochalsh, Ont. Rev. Finlay McCormack
- b) Seasonk, Mass. Rev. Dr. Bill Young

C. Free Presbyterian Church of Scotland

Part of the Southern Presbytery of the Scottish Church

- a) Toronto (Victoria Park), Ont. Rev. Malcolm McInnes
- b) Winnipeg, Manitoba no settled minister
- c) Vancouver, B.C. Rev. Douglas Beattie

- D. There is a newly formed denomination of psalm-singing Bible Presbyterians, which has, I believe, three congregations—in Seattle, Washington D.C., and New Jersey. I have no details on this group.

DRAFT VERBAL REVISION OF THE WESTMINSTER CONFESSION OF FAITH

Chapter 1: OF THE HOLY SCRIPTURE

1. Although man's innate knowledge of God and consciousness of right and wrong, together with the works of creation and providence, so fully display the goodness, wisdom and power of God that men are without excuse, these are not sufficient to give that knowledge of God and of His will which is necessary for salvation. Therefore the Lord was pleased, at different times and in different ways, to reveal Himself and to make known His will to the church. He was also pleased to commit this revelation afterward wholly to writing in order that the truth might be better preserved and propagated, and that the church might be more surely established and strengthened in its conflict with sin, and with the malice of Satan and with the world. For this reason the Holy Scripture is absolutely necessary, because God's former ways of revelation have now ceased.
2. The written Word of God, also known as Holy Scripture, now contains all the books of the Old and New Testaments, namely: All these are given by inspiration of God to be the rule of faith and life.
3. The books commonly called the Apocrapha, because they are not of divine inspiration, are not part of the canon of Scripture. Therefore, they are of no authority in the Church of God and are not to be approved or made use of in any manner different from other human writings.
4. The authority of the Holy Scripture does not depend upon the testimony of any man or church, but wholly upon God its Author (who is Himself the truth); therefore, it is to be received, believed and obeyed simply because it is the Word of God.
5. We may be brought by the testimony of the church to a high and reverent regard for the Holy Scripture. The heavenly character of its content, the effectiveness of its teaching, the majesty of its style, the agreement of all its parts, the purpose of the whole (which is to give all glory to God), the full disclosure it makes of the only way of man's salvation, its many other incomparable excellences and its entire perfection, are arguments by which it gives abundant evidence that it is the Word of God. Nevertheless, the full assurance of its infallible truth and divine

authority is the result of the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

6. The whole will of God concerning all things necessary for His own glory and man's salvation, faith and life, is either expressly stated in Scripture or by sound reasoning may be deduced from Scripture. Nothing at any time is to be added to this Scripture, either by new revelations of the Spirit or by traditions of men. We acknowledge that in accordance with the general rules of the Word which are always to be observed there are some circumstances pertaining to the worship of God and the government of the church, circumstances common to all human organizations, which are to be regulated by the innate consciousness of right and wrong and our Christian judgment.
7. Not all things in Scripture are equally plain in themselves nor clear to all. Those matters, however, which are necessary to be known, believed and observed for salvation are so clearly stated and explained in one place or another in Scripture that not only the learned but also the unlearned may gain a sufficient understanding of them by a careful use of the ordinary means.
8. The Old Testament in Hebrew (which is the native language of the people of God of old) and the New Testament in Greek (which at the time it was written was the language most generally known to the nations), being directly inspired by God and by His unique providence kept pure in all ages, are genuine and therefore authoritative. Therefore, in all controversies of religion appeal to them is final. These original languages are not known to all the people of God who have a right of access to the Scripture or who have a claim upon its blessing and are commanded to study it in the fear of God. Therefore, the Scripture is to be translated into the language of every nation to which it comes; so that as a result, God's people, with the Word of God dwelling abundantly in them, may worship Him in an acceptable manner and by perseverance and encouragement of the Scripture may have hope.
9. The infallible rule of interpretation of Scripture is the Scripture itself. Therefore, when there is a question about the true and full meaning of any passage of Scripture (each passage having only one true and full meaning), that meaning must be searched out and known by other passages that speak more clearly.
10. The supreme judge by whom all controversies of religion are to be settled and all decrees of councils, opinions of ancient writers, teachings of men, and claims to personal revelations are to be examined, can be only the Holy Spirit speaking in the Scripture. With His decision we are to be satisfied.

Chapter 2: OF GOD AND THE HOLY TRINITY

1. There is only one living and true God, who is perfect and infinite in all that He is. He is pure spirit, invisible, with neither body, parts, nor physical properties. He is unchanging, boundless, immeasurable and eternal, and in all ways greater than our ability to understand. He is almighty, all-wise, holy, free and absolute. He accomplishes all things for His own glory according to the purpose of His own unchangeable and righteous will. He is loving, gracious, merciful, patient, abundant in goodness and truth, the forgiver of iniquity, transgression and sin. He is the rewarder of those who diligently seek Him; yet He is just and awesome in His judgments, hating all sin, and will by no means acquit the guilty.
2. God possesses all life, glory, goodness and blessedness in and of Himself. He alone is altogether self-sufficient, not standing in need of any of the creatures which He has made, nor deriving any glory from them, but displaying only His own glory in, by, and to them. He is the one source of all, the agent by whom all things came into being and the one for whose glory all things exist. He has sovereign rule over them, to do by them, for them, or to them whatever He pleases. In His sight all things are open and clear; His knowledge is unlimited, infallible and not dependent upon the action of His creatures; so that nothing is to Him conditional or uncertain. He is absolutely holy in all His purposes, in all His works and in all His commands. Angels, men and every creature owe Him whatever worship, service, or obedience He chooses to require of them.
3. While there is but one living and true God, there are, in the unity of God, three persons, the same in being, equal in power and eternity: God the Father, God the Son, and God the Holy Spirit. The Father is from none, neither begotten, nor proceeding; the Son is eternally begotten by the Father; the Holy Spirit eternally proceeds from the Father and the Son.

Chapter 3: OF GOD'S ETERNAL DECREE

1. God from all eternity ordained everything that happens, making His decisions freely and unchangeably and with infinite wisdom and holiness. Yet He ordered all things in such a way that He is not the author of sin, nor does He force His creatures to act against their will; so that ordinary processes of cause and effect are not hindered but are instead established.
2. God knows what will happen under any combination of circumstances, but this is not decreed because He foresaw something or knew that it would happen under certain circumstances.

3. By God's decree, to show His glory, some men and angels are predestined to everlasting life and others foreordained to everlasting death.
4. The particular angels and men thus predestined and foreordained are individually and unchangeably chosen, and their number can be neither increased nor decreased.
5. Those men whom God predestined to everlasting life He chose in Christ to everlasting glory. The choice was made before the creation, according to His eternal and unchanging purpose, for reasons men cannot know but which are good in His sight. He chose them solely on the basis of His free grace and love, not because He foresaw their faith, good works, perseverance or anything else in them that might have caused His choice. His purpose in every choice was that praise be rendered to His glorious grace.
6. As God has chosen some men to glory, He has also freely and from all eternity foreordained the means of their salvation. His chosen ones, all of them being fallen in Adam, are redeemed by Christ and are effectively called to faith in Christ by His Spirit working at the appointed time. They are justified, adopted, sanctified and kept by His power through faith unto salvation. Only those who are chosen are redeemed by Christ, effectively called, justified, adopted, sanctified and saved.
7. The rest of mankind God chose to pass by. This decision was made according to the unsearchable wisdom of His own will, by which He extends or withholds mercy as He alone decides. This He did to show the glory of His sovereign power over those whom He had created. Those whom God chose to pass by He also ordained to dishonor and wrath for their sin, in order to bring praise to the glory of His justice.
8. The doctrine of this profound mystery of predestination is to be handled with special wisdom and caution; so that men who hear the will of God revealed in His Word and obey it may, by becoming convinced of the certainty of their effective calling, be sure that God has chosen them. Used in this way the doctrine will be reason for praising God, for reverence and wonder before Him, for humility, for diligence and for encouragement, to all who sincerely obey the Gospel.

Chapter 4: OF CREATION

1. God the Father, Son, and Holy Spirit was pleased to create from nothing the universe and all things in it, seen or unseen, within six days. The purpose of His creation was to display the glory of His eternal power, wisdom and goodness; and all that He made was very good.

2. After God had made all other creatures He created man, male and female. He made them in His own image, with rational and immortal souls, and with knowledge, righteousness and holiness. God wrote His law in their hearts and gave them the ability to obey it; yet He left their wills at liberty to disobey. Furthermore, God gave them a specific command not to eat of the tree of the knowledge of good and evil. While they obeyed this command they were happy in their fellowship with God, and exercised rule over the creatures.

Chapter 5: OF PROVIDENCE

1. God, the great Creator of all things, by His wise and holy providence, upholds, directs, controls and governs all creatures, actions and things, from the greatest to the least. These acts of providence coincide with His infallible foreknowledge and with the free and unchangeable decision of His own will. In this way, all things unfold to the praise of the glory of His wisdom, power, justice, goodness and mercy.
2. Although all things occur surely and unchangeably in accordance with the foreknowledge and decrees of God, the first Cause, yet ordinarily by the same providence He orders them to happen through second causes, whether by means of the laws of established order or without, by apparent accident, or as the result of the decision of free agents.
3. God in His ordinary providence makes use of means; yet He is free to work without, above and against them as He chooses.
4. The all-powerful, wise and good providence of God includes even the first fall and all other sins of angels and men. These sins occur not only by God's permission but by His wise and powerful control through which He orders and governs them in a variety of ways to accomplish His own holy purpose. The sinfulness of these sins, however, proceeds from the creatures alone and not from God who, because He is most holy and righteous, cannot be responsible for sin nor approve it.
5. The all-wise, righteous and gracious God often leaves His own children for a time to a wide variety of temptations and to the corruptions of their own hearts. He does this to chastise them for their past sins, to humble them by making them aware of the hidden strength of the sinfulness and deceitfulness of their own hearts, to bring them to a clearer and more constant dependence upon God Himself, to make them more watchful against all future occasions for sinning and to fulfill various other just and holy purposes.

6. When God, the righteous judge, blinds and hardens wicked and ungodly men because of their past sins, He not only withholds His grace from them by which their minds might have been enlightened and their hearts renewed, but also sometimes takes away their gifts, exposing them to the temptation which their corrupt natures make into occasions for sinning. Moreover, He gives them over to their own desires and to the temptations of the world and the power of Satan, so that they harden themselves even by the means God uses to soften others.
7. As the general providence of God reaches to all creatures, so in a special way, it cares for His church and directs all things for its good.

Chapter 6: OF MAN'S FALL, OF SIN AND OF THE PUNISHMENT THEREOF

1. Adam and Eve, the parents of the human race, were deceived by the subtle temptation of Satan and sinned by eating the forbidden fruit. God, according to His wise and holy plan, was pleased to permit this sin because His purpose was, through it, to glorify Himself.
2. By this sin Adam and Eve fell from the righteous condition in which they had been created, their communion with God was broken, they became dead in sin, and their whole being was defiled in both body and soul.
3. Because Adam and Eve were the first human beings, from whom all are descended, the guilt of their first sin was counted against all human beings descended from them by ordinary reproduction. The state of being dead in sin and corrupted in heart and life was likewise passed on to all their natural descendants.
4. This defilement renders us not only unwilling and unable to do what is good, but opposed to the good and completely inclined to all that is evil. All sins that we commit come from this corrupt condition.
5. During the present life even those who are regenerated continue to have corruption of heart and life. Although it is pardoned and put to death in Christ, both this corruption itself and all its expressions are really sin against God.
6. Every sin, including both original sin and the sins that arise from it, is a breaking of the righteous law of God. Therefore, every sin by its own nature makes the sinner guilty and brings him under the holy anger of God and the curse of the law, with the result that he is liable to death and to all kinds of suffering, both in this life and in the life to come.

Chapter 7: OF GOD'S COVENANT WITH MAN

1. The distance between God and man is so great that even though man is responsible to obey his Creator, he could never know perfect enjoyment of God as his blessing and reward if God had not freely condescended to him by way of covenant.
2. The first covenant made with man was a covenant of works which promised life to Adam and in him to all his descendants if he would obey perfectly.
3. Since man by his fall made himself incapable of life by that covenant the Lord was then pleased to make a second covenant, the covenant of grace. In it God offers freely to sinners life and salvation by Jesus Christ; He requiring of them faith in Him that they may be saved, and promising to give to all those who are ordained to eternal life His Holy Spirit to make them willing and able to believe.
4. This covenant of grace is frequently presented in the Scripture as a testament with reference to the death of Jesus Christ, the testator who bequeaths the everlasting inheritance with all that is promised in it.
5. This covenant had a different administration in the time of the law than it has in the time of the Gospel. Its administration under the law is called the Old Covenant. It was administered at that time by promises, prophecies, sacrifices, circumcision and the Passover Lamb as well as other types and ordinances given to the Jews. These signs were for that time sufficient through the work of the Spirit to instruct and build up the elect in their faith in the promised Messiah. By Him the elect had full forgiveness of sins and eternal salvation.
6. In the time when Christ the reality was revealed the covenant was called the New Covenant. The ordinances in which this covenant is administered are the preaching of the Word and the sacraments of Baptism and the Lord's Supper. Although these are fewer, simpler and outwardly less splendid, in them the covenant is revealed more completely, clearly and powerfully to all nations, both Jews and Gentiles. There is only one covenant of grace under both dispensations.

Chapter 8: OF CHRIST THE MEDIATOR

1. God was pleased, in His eternal purpose, to choose and appoint the Lord Jesus, His only begotten Son, to be the Mediator between God and man. As the Mediator He is the Prophet, Priest and King, the Head and Savior of the Church, the Heir of all things and the Judge of the world. God gave to Him, from all

eternity, a people to be His children and to be by Him in time, redeemed, called, justified, sanctified and glorified.

2. The Son of God, the second person of the Trinity, being true God and eternal God, of the same essential nature and equal with the Father, when the fulness of time had come, took upon Him man's nature with all its essential properties and common weaknesses, yet without sin. He was conceived by the power of the Holy Spirit in the womb of the Virgin Mary and of her substance. The two whole natures, the divine and the human, perfect and distinct, were inseparably joined together in one person without being changed, mixed or confused. This person is true God and true man; yet one Christ, the only Mediator between God and man.
3. In His human nature the Lord Jesus was set apart and anointed with the Holy Spirit without limit so that all the treasures of wisdom and knowledge are in Him. In Him God was pleased to have all His fulness dwell. Because He is holy, blameless and undefiled, full of grace and truth, He is completely equipped for the office of a Mediator and Guarantor. He did not take this office on His own initiative but was called to it by the Father who put all power and judgment in His hand and gave Him commandment to fulfill it.
4. This office the Lord Jesus willingly undertook, and in order to perform its obligations He was born under the law and perfectly fulfilled it. He endured extreme torments in His soul and painful suffering in His body; He was crucified, died and was buried; He remained under the power of death, although His body did not undergo decay, and He arose from the dead on the third day with the same body in which He had suffered. In this body He ascended into heaven; He sits at the right hand of His Father, making intercession for His own; and He shall return to judge men and angels at the end of the age.
5. The Lord Jesus by His perfect obedience and sacrifice which He through the eternal Spirit once offered up to God, has fully satisfied the justice of His Father. He purchased not only reconciliation but also an everlasting inheritance in the kingdom of heaven for all those whom the Father gave to him.
6. Although the work of redemption was not actually accomplished by Christ until after His incarnation; yet the virtue, power and benefits of it were applied to the elect in all ages from the beginning of the world. This was accomplished in and by those promises, types and sacrifices in which Christ was revealed as the seed of the woman who would bruise the serpent's head and the Lamb slain from the beginning of the world. He is the same yesterday, today and forever.

7. In the work of mediation Christ acts according to both of His natures. Each nature does that which is proper to itself. By reason of the unity of the person, that which is proper to one nature is in Scripture sometimes attributed to Him by reference to the other nature.
8. To all those for whom Christ purchased redemption, He definitely and effectively applies and communicates this redemption. He makes intercession for them and reveals to them in and by His Word the mysteries of salvation. He effectively persuades them by His Word and Spirit to believe and obey, and He governs their hearts by His Word and Spirit. He overcomes all their enemies by His almighty power and wisdom in ways which are in harmony with His wonderful and unsearchable control.

Chapter 9: OF FREE WILL

1. God has given to the will of man a natural liberty; so that he is neither forced nor determined to do good or evil against his will.
2. Man before the fall had freedom to will and to do that which was good and well-pleasing to God, but this condition was open to change, making it possible for him to fall from it.
3. Man, by his fall into a state of sin, has completely lost all ability to choose any spiritual good that accompanies salvation; therefore an unregenerate man opposes that good and is dead in sin. He is unable by his own strength to convert himself or to prepare himself to be converted.
4. When God converts a sinner and brings him into the state of grace He frees him from his slavery to sin, and by His grace alone He enables the sinner freely to will and to do what is spiritually good. Yet, because of the corruption that remains in him he does not perfectly nor solely will what is good, but also wills what is evil.
5. It is only in the state of glory that the will of man is made perfectly and unchangeably free to choose what is good.

Chapter 10: OF EFFECTIVE CALLING

1. All those, and only those, whom God predestined to life, He is pleased to call effectively in His appointed time by His Word and Spirit. He calls them from the condition of sin and death, in which they are by nature, to grace and salvation by Jesus Christ. In this calling God gives spiritual and saving light to their minds; so that they understand the things of God. He also takes away their heart of stone and gives them a heart of flesh, and by His almighty power renews their wills and turns them to what is good. God effectively draws them to Jesus Christ but in such a way that they come freely, made willing by His grace.

2. This effective call is based solely on God's free and special grace and not upon anything God foresees in man. Until man has been made alive and renewed by the Holy Spirit he cannot respond. This work of the Spirit enables him to answer the call and to embrace the gracious gift which is offered and given to him in the call.
3. Children, elected to salvation, who die in infancy are made alive and saved by Christ through the Spirit who works when, where and how He pleases. God in the same way saves all other persons who are elected but who do not have the capacity for an outward call.
4. Those not elected may receive an outward call from the Word and may have some common works of the Spirit; yet they never come to Christ and therefore cannot be saved. Much less can men not professing the Christian religion be saved in any other way, no matter how carefully they order their lives by natural revelation and by the laws of the religion they profess. To say there is another way of salvation is deadly error and to be detested.

Chapter 11: OF JUSTIFICATION

1. Those whom God effectively calls He also freely justifies. This He does not by His producing righteousness in them but by pardoning their sins and by regarding and accepting their persons as righteous. Nor is justification accomplished by imputing to them as their righteousness faith itself, the act of believing or any good work; but by imputing the obedience and satisfaction of Christ to them who receive and rest on Him and His righteousness by faith. Men of themselves do not produce the faith; it is the gift of God.
2. Faith which receives and rests on Christ and His righteousness, is the only instrument of justification; yet it is not the only grace in the person justified but is always accompanied with all the other saving graces. Such faith is not unproductive but works through love.
3. Christ, by His obedience and death fully discharges the debt of those who are thus justified. He made an appropriate, real and full satisfaction of His Father's justice in their behalf. Yet because He was freely given by the Father for them and because His obedience and satisfaction were freely accepted in their stead (not for anything in them), their justification is only of free grace. It was God's purpose in the justification of sinners to glorify both His exact justice and His rich grace.

4. From all eternity God decreed to justify the elect. In the fulness of time Christ died for their sins and rose again for their justification. Nevertheless, they are not justified until in due time the Holy Spirit applies Christ to them.
5. God continues to forgive the sins of those who are justified. Although they can never fall from the condition of being justified they may by their sins fall under God's fatherly displeasure. His loving favor is not restored to them until they humble themselves, confess their sin, seek pardon and renew their faith and repentance.
6. The justification of believers under the Old Covenant was, in all these respects, one and the same as the justification of believers under the New Covenant.

Chapter 12: OF ADOPTION

1. All those who are justified God condescends to make partakers of the grace of adoption in and for His only Son Jesus Christ. By this act they are taken into the number of God's children and enjoy the liberties and privilege of that relationship; they are given His name; they receive the Spirit of adoption; they have access to the throne of grace with boldness; and they are enabled to say, "Abba, Father." God, like a Father, has compassion on them, protects them, provides for them and chastens them. Yet they will never be cast off, but are sealed to the day of redemption, and they inherit the promise as heirs of everlasting salvation.

Chapter 13: OF SANCTIFICATION

1. Those who are effectively called and regenerated, having a new heart created in them, are also sanctified truly and personally through the transforming power of Christ's death and resurrection by His Word and Spirit dwelling in them. The rule of sin over believers is destroyed, their sinful desires are more and more weakened and put to death, and believers are more and more enlivened and strengthened in all graces leading to the practice of true holiness without which no man shall see the Lord.
2. This sanctification, although it is incomplete in this life, affects every part of man's nature. Some remnants of corruption still remain in every part and so there arises a continual and irreconcilable war, the flesh warring against the Spirit, the Spirit against the flesh.
3. Although in this war the remaining corruption may strongly prevail for a time, the new nature overcomes by means of the continual supply of strength from the sanctifying Spirit of Christ, and so the saints grow in grace, progressing in holiness in reverence for God.

Chapter 14: OF SAVING FAITH

1. The gift of faith by which the elect are enabled to believe to the saving of their souls is the work of the Spirit of Christ in their hearts and is ordinarily produced by the ministry of the Word. This faith is increased and strengthened by the same means and also by the administration of the sacraments and prayer.
2. By this faith a Christian believes to be true whatever is revealed in the Word because of the authority of God Himself speaking in it. He responds to each passage according to its particular contents—obeying the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come. But the principal acts of saving faith are the accepting, receiving and resting upon Christ alone for justification, sanctification and eternal life by virtue of the covenant of grace.
3. This faith is of varying degrees, weak or strong. It may often and in many ways be assailed and weakened, but it gains the victory. It matures in many to the achievement of a full assurance through Christ who is both the Author and the Perfecter of our faith.

Chapter 15: OF REPENTANCE UNTO LIFE

1. Repentance to life is freely given to us by God for Christ's sake. This doctrine is to be preached by every minister of the Gospel just as is the doctrine of faith in Christ.
2. In repentance to life a sinner sees and senses not only that his sins are dangerous, but also that they are filthy and hateful because they are contrary to the holiness of God's nature and the righteousness of the law. Because of that awareness a sinner turns from all his sins to God, realizes that God promises mercy in Christ to those who repent, grieves for and hates his sins, determining to walk with God in all that He has commanded.
3. Repentance itself is not to be trusted in as payment of the debt of human guilt or as a ground for forgiveness. The only ground of forgiveness is God's free grace in Christ. Nevertheless, repentance is so necessary for all sinners that no one may expect forgiveness without it.
4. As even the smallest sin deserves God's damnation so even the greatest sin cannot bring damnation upon those who truly repent.
5. No one should be satisfied with a general repentance; rather it is everyone's duty to endeavor to repent of particular sins specifically.

6. It is everyone's duty to confess his sins privately to God, praying that they may be forgiven. Those who confess their sins, pray for forgiveness and forsake their sins shall find mercy. Anyone who has wronged his brother or the Church of Christ ought to be willing, by sorrow for his sin and by private or public confession, to declare his repentance to those who are offended. Following this repentance it is the duty of those who have been wronged to be reconciled to the one who has repented and to receive him with an attitude of Christian love.

Chapter 16: OF GOOD WORKS

1. Only those kinds of good works which God has commanded in His Holy Word are good works. Works devised by men out of blind zeal or the claim of good intentions without the warrant of Scripture are not good works.
2. Those good works done in obedience to God's commandments are the fruit and evidence of a true and living faith. By them believers demonstrate their thankfulness, strengthen their assurance, build up their Christian brothers, beautify the profession of the Gospel, silence adversaries and glorify God, for they are His workmanship, created in Christ Jesus to produce good works. In this way believers may have the fruit of holiness, the outcome of which is eternal life.
3. Their ability to do good works is not at all from themselves, but entirely from the Spirit of Christ. Besides the graces believers have already received, there must also be a definite influence of the Holy Spirit to enable them to will to do the good pleasure of God. This truth, however, should not cause believers to become negligent, as though they were not bound to perform any duty without a special leading of the Spirit. They ought to be diligent to stir up the grace of God that is in them.
4. Even those who attain the greatest heights of obedience possible in this life, far from being able to do more than God requires, fall short of much that is their duty to do.
5. We cannot by our best works merit forgiveness for sin nor eternal life at the hand of God. This is true because of the great disproportion between our best works and the glory to come, and because of the infinite distance between us and God. We cannot benefit God by our best deeds nor satisfy Him for the debt of our former sins, for when we have done all we can, we have merely done our duty and are unprofitable servants. In so far as they are good these deeds proceed from the Spirit, and in so far as they are done by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

6. Nevertheless, because believers are accepted through Christ, their good works are also accepted in Him. They are accepted not because believers are in this life unblameable and unreprouvable in God's sight, but because He, looking upon them in His Son, is pleased to accept and reward that which is sincere even though it is accompanied by many weaknesses and imperfections.
7. Unregenerate men may do things which God commands and which are useful to themselves and others; yet such works are sinful and can neither please God nor make man worthy to receive His grace. This is because they do not proceed from a heart purified by faith; they are not done in a right manner according to the Word, nor are they done for the purpose of glorifying God. Yet, if the unregenerate man does not do these works that God commands, his neglect makes him even more sinful and displeasing to God.

Chapter 17: OF THE PERSEVERANCE OF THE SAINTS

1. Those whom God has accepted in His beloved Son, effectively called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace but shall certainly persevere in it to the end and be eternally saved.
2. The perseverance of God's chosen people does not depend upon their own free will, but depends on the unchangeableness of the decree of election that flows from the free and unchanging love of God the Father, on the effectiveness of the merit and intercession of Jesus Christ, on the dwelling in them of the Spirit and the seed of God in them and on the nature of the covenant of grace. These are the grounds of the certainty and infallibility of the perseverance of God's chosen people.
3. Nevertheless, God's chosen people may, through the temptations of Satan and of the world, the extent of the corruption remaining in them and the neglect of the means by which they are to be preserved, fall into serious sins and for a time continue in them. By this they incur God's displeasure and grieve the Holy Spirit, they lose some measure of God's graces and comforts, their hearts are hardened and their consciences are wounded, they harm others and give occasion to sin and they bring temporal judgments upon themselves.

Chapter 18: OF ASSURANCE OF GRACE AND SALVATION

1. It is true that hypocrites and other unregenerate people may deceive themselves with false hopes. Because of their sinful nature they may wrongly presume that they are in God's favor

and in a state of salvation. This hope of theirs shall come to nothing. Yet, those who truly believe on the Lord Jesus, who love Him sincerely and who try to live conscientiously before Him, may in this life be certainly assured that they are in the state of grace and salvation and may rejoice in the hope of the glory of God, a hope that shall never disappoint them.

2. This certainty is not merely a conjectural and probable assumption grounded on fallible hope. It is an infallible assurance of faith, founded on the divine truth of the promises of salvation, on the evidence in our hearts that the promised graces are present and on the fact that the Holy Spirit, the Spirit of Adoption, witnessed with our spirits that we are God's children. The Holy Spirit, by whom we are sealed to the day of redemption, is the deposit guaranteeing our inheritance.
3. This infallible assurance is not so essential an element of faith that a believer always has it. A true believer may long wait for it and may contend with many difficulties before he enjoys it; yet, because he is enabled by the Spirit to know the things which are freely given by God, he may attain this assurance by a proper use of the ordinary means without any extraordinary revelation. It is therefore the duty of everyone to be diligent in making certain that God has called him and chosen him. By such diligence his heart may grow in peace and joy in the Holy Spirit, in love and thankfulness to God and in strength and cheerfulness in the duties which obedience to God requires. These are the consequences that properly follow assurance; it does not at all encourage men to carelessness in Christian living.
4. For true believers assurance of salvation may be shaken, diminished or temporarily lost in various ways: by negligence in preserving it, by falling into some special sin which wounds the conscience or grieves the Spirit, by some sudden very strong temptation, or by God's withdrawing the light of countenance and allowing even those who reverence Him to walk in darkness and have no light. Yet, true believers are never completely deprived of the new life God gave them, nor of the ability to live by faith in Christ, nor of love to Christ and to fellow believers, nor of sincerity of heart and consciousness of duty, and by these the Holy Spirit may revive this assurance in them in due time. Meanwhile they are kept by these things from utter despair.

Chapter 19: OF THE LAW OF GOD

1. God gave to Adam a law, in the form of a covenant of works, by which he bound him and all his descendants to personal, entire, exact and perpetual obedience. God promised life if Adam kept the law and threatened death if he broke it. Moreover God gave Adam the power and ability to keep that law.
2. After Adam fell this law continued to be a perfect rule of righteousness and as such was given by God upon Mt. Sinai in ten commandments written in two tables of stone. The first four commandments contain our duty toward God; the last six contain our duty to man.
3. In addition to this law, commonly called the moral law, God chose to give the people of Israel—as the Church in a less mature stage of development—ceremonial laws which contained several typological ordinances. These ordinances consisted partly of instruction regarding worship which prefigured Christ, His gifts, His actions, His sufferings and His benefits to man, and partly of various instructions dealing with moral duties. All these ceremonial laws are now done away with under the New Covenant.
4. To the people of Israel, as a political or civil society, He gave various judicial laws which expired at the time their state expired. Therefore these judicial laws place no obligation upon us now, except as they embody principles of justice that are generally binding on all men.
5. The moral law binds all people at all times to obedience, both those who are justified and those who are not. The obligation of men is to obey the moral law, not only out of regard for its content but also because of the authority of God the Creator who gave it. In the Gospel Christ in no way dissolves this obligation but greatly strengthens it.
6. Although true believers are not under the law as a covenant of works by which they are justified or condemned, nevertheless the law is of great use to them as well as to others. By informing them both of the will of God and of their duty, it directs them how to live, and it reveals to them sinful pollutions in their nature, hearts and lives, so that when they examine themselves in the light of the law they may come to be further convicted of sin. The law enables them to hate sin and to be humbled before God because of sin, and it enables them to see more clearly their need of Christ and to appreciate the perfection of His obedience. The law is also of use to the regenerate because, by forbidding sins, it restrains their corruptions. By its threats it shows them what their sins deserve and, although they are free from the curse threatened in the law, it shows the afflictions they may ex-

expect because of them in this life. The promises of the law likewise show to the regenerated God's approval of obedience and the blessings they may expect as they obey the law, although these blessings are not due them by the law as a covenant of works. The fact that a man does good rather than evil because the law encourages good and discourages evil should not be taken as evidence that the man is under the law rather than under grace.

7. These uses of the law do not conflict with the grace of the Gospel but are in complete harmony with it, for it is the Spirit of Christ who subdues and enables the will of man to do freely and cheerfully those things which the will of God revealed in the law requires.

Chapter 20: OF CHRISTIAN LIBERTY AND LIBERTY OF CONSCIENCE

1. The liberty Christ has purchased for believers under the Gospel consists in their freedom from the guilt of sin, from the condemning wrath of God and from the curse of the moral law. Furthermore, it consists in their being delivered from this present evil age, from bondage to Satan and the dominion of sin, from the evil of afflictions, from the sting of death, from the victory of the grave and from everlasting damnation. It consists also in their enjoying free access to God and their yielding obedience to Him, not out of slavish fear but out of a childlike love and willing mind. Believers who lived before the coming of Christ also enjoyed all these benefits. Under the New Covenant, however, the liberty of Christians is further enlarged: they are free from the yoke of the ceremonial law to which the Jewish church was subjected, they have greater boldness of access to the throne of grace and they enjoy richer gifts of the free Spirit of God than believers ordinarily enjoyed who lived before the coming of Christ.
2. God alone is Lord of the conscience and has left it free from doctrines and commandments of men which are in any way contrary to His Word, or which in matters of faith and worship go beyond His Word. Therefore, one who believes such doctrines or obeys such commands for the sake of conscience betrays true liberty of conscience. The requiring of an unquestioning faith and an absolute and blind obedience destroys both liberty of conscience and reason itself.
3. Those who, in the name of Christian liberty, practice any sin or cherish any evil desires destroy the purpose of Christian liberty. Its purpose is that, having been delivered out of the hand of our enemies we may serve the Lord without fear, in holiness and righteousness before Him all our days.

4. Because the powers God has ordained and the liberty Christ has purchased are not intended by God to destroy but to uphold and preserve one another, those who in the name of Christian liberty oppose any lawful power or any lawful exercise of it, whether civil or ecclesiastical, resist the ordinance of God. Anyone who declares opinions or maintains practices that are contrary to man's innate knowledge of God and sense of right and wrong may lawfully be called to account and proceeded against by the censures of the church. They may also be called to account and proceeded against for erroneous opinions and practices which in themselves or in the way they are maintained are destructive to the external peace and order which Christ established in the Church.

Chapter 21: OF RELIGIOUS WORSHIP AND THE SABBATH DAY

1. God's revelation throughout all creation shows all men that God exists, that He rules supremely over all, that He is good and does good to all His creatures and that He ought, therefore, to be feared, loved, praised, prayed to, trusted in and served with all our being. But the way to worship the true God acceptably has been appointed by God Himself and restricted by His own will as revealed in Holy Scripture. Therefore, He is not to be worshipped according to human ideas or innovation or the suggestions of Satan, or by means of any image or pictures or in any way not commanded in the Bible.
2. Religious worship is to be given only to the Triune God, the Father, Son and the Holy Spirit. It is not to be given to angels, saints, or any other created being. And since the fall of mankind into sin worship is not to be given except through a mediator, nor is it to be given through any other mediator than Christ.
3. Prayer with thanksgiving is one part of religious worship and it is required by God of all people. In order that prayer may be accepted it is to be made in the name of Christ the Son, by the help of His Holy Spirit and according to His will. Prayer is to be offered with understanding, reverence, humility, fervency, faith, love and perseverance. If vocal it must be offered in a language that is understood.
4. Prayer is to be made for things which are according to God's law and for all kinds of people who may be living now or in the future. It is wrong to pray for the dead or for those known to have committed the sin unto death.
5. The various parts of ordinary religious worship of God are: the reading of the Scriptures with reverence; the sound preaching and faithful hearing of the Word in an obedient spirit with under-

standing, faith and reverence; the singing of Psalms with grace in the heart; and the proper administration and worthy receiving of the sacraments instituted by Christ. Besides such elements of the ordinary worship of God, there are certain special kinds of worship which may be required for special reasons at various times, including religious oaths, vows, solemn fasts and thanksgivings. These are to be used in a holy and worshipful manner.

6. Under the New Covenant neither prayer nor any other part of religious worship is not limited to any particular place where it is performed or toward which it is directed nor is it made more acceptable to God by such means. On the contrary, God is to be worshipped everywhere in spirit and truth. He should be worshipped daily in families, and privately by individual Christians and with greater solemnity in public worship services. Such worship services are not to be carelessly or wilfully neglected nor forsaken when God by His Word or His providence calls His people to them.
7. As it is the law of nature that a proper proportion of time ought to be set apart for the worship of God, so God in His Word has specifically appointed one day in seven for a Sabbath to be kept holy to Him. He did this by a specific commandment, a moral obligation permanently binding all men. From the beginning of the world to the resurrection of Christ the appointed Sabbath was the last day of the week. Beginning with the resurrection of Christ, the Sabbath was changed to the first day of the week which in Scripture is called the Lord's Day, a day to be continued until the end of the age as the Christian Sabbath.
8. In order to keep the Christian Sabbath holy to the Lord it is necessary for people to prepare their hearts and attend to their ordinary affairs beforehand. They are then to observe a holy rest from their own works, words and thoughts concerning their everyday occupation and recreations, and to devote the whole time to the public and private exercises of God's worship and to the duties of necessity and mercy.

Chapter 22: OF LAWFUL OATHS AND VOWS

1. A lawful oath is a part of religious worship. When an oath is warranted the person who swears calls solemnly upon God to be a witness of the declaration or promise that is made and to judge him according to the truth or falsehood of what he swears.
2. Men should swear by the name of God. When they do so His name is to be used with all holy fear and reverence, for to swear vainly or rashly by that glorious and fearful name or to swear at all by any other thing is sinful and to be abhorred. Yet in matters

of weight and great importance an oath is warranted by the Word of God both in the Old and in the New Covenant. Therefore, a lawful oath ought to be taken when imposed in such matters by lawful authority.

3. Whoever takes an oath ought to consider the great importance of such a solemn act. In this oath he should swear to nothing but what he is fully convinced is the truth. A man may bind himself by oath to that which is good and just, to what he believes to be true and to what he is able and resolved to perform. It is a sin to refuse to take an oath imposed by lawful authority dealing with anything that is good and just.
4. The oath is to be understood in the plain and common meaning of its words. The person taking the oath ought not to have any reservation about the oath nor try to evade the common meaning of it. It cannot oblige a person to sin, but when it is taken in matters which are not sinful it obliges him to the performance of his oath though it may cause harm to him. The oath is not to be violated even though it is made to heretics or unbelievers.
5. A vow is like a promissory oath and must be made with the same religious care and be performed with the same faithfulness.
6. A vow is to be made only to God and not to any created being. In order for it to be accepted it is to be made voluntarily, based on one's faith and consciousness of duty. A vow is to arise either from thankfulness for mercy or from the desire to obtain what we lack. By taking a vow we more strictly bind ourselves to necessary duties or to other things insofar as they lead us to perform these necessary duties.
7. No one is ever to take a vow to do anything forbidden in the Word of God or which would hinder the performance of any duty it commands. Nor may he vow to do anything which he is not able to do and for the performance of which he has no promise of ability from God. Therefore, vows to perpetual celibacy, poverty or obedience within Roman Catholic monastic orders are not steps to higher perfection. On the contrary they are superstitious and sinful snares in which no Christian may entangle himself.

Chapter 23: OF THE CIVIL AUTHORITIES

1. God, the supreme Lord and King of all the world, has ordained civil authorities to be under Him over the people for his glory and the public good. For this purpose He has armed them with the power of life and death for the defence and encouragement of those who are good and for the punishment of those who do evil.

2. It is lawful for Christians to hold public office when called to it. In such office they ought to maintain piety, justice and peace according to the wholesome laws of each commonwealth. For this purpose they may now, under the New Covenant, lawfully wage war upon just and necessary occasion.
3. The civil magistrate may not assume to himself the keys of the kingdom of heaven. Yet he has authority, and it is his duty, to see to it that unity and peace be preserved in the Church; that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all ordinances of God duly settled, administered and observed. In order that he may carry out these obligations he has power to call synods, and to be present at them and to provide that whatever is transacted in them be in accordance with the Word of God.
4. It is the duty of people to pray for those in authority, to honor them, to pay them taxes or other revenue, to obey their lawful commands and to be subject to their authority for conscience sake. Irreligion or indifference in religion does not void the just and legal authority of office holders nor free the people, ecclesiastical persons included, from their due obedience to them. The Pope has no power or jurisdiction over their people, nor can he deprive them of their powers or lives if he shall judge them to be heretics or on any basis whatsoever.

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3. Civil authorities may not assume to themselves the administration of the Word and sacraments or the power of the keys of the kingdom of heaven or interfere in any way in matters of faith. Yet as caring fathers it is the duty of civil authorities to protect the Church of our common Lord without giving the preference to any denomination of Christians above the rest. They should do

so in such a way that all ecclesiastical persons shall enjoy the full, free and unquestioned liberty of fulfilling every part of their functions without violence or danger. As Jesus Christ has appointed a regular government and discipline in His Church, no law of any commonwealth should interfere with, prevent or hinder its proper exercise according to the profession and belief of the voluntary members of any denomination of Christians. It is the duty of civil authorities to protect the person and good name of all their people in such an effective manner that no person be allowed, either in the name of religion or irreligion, to offer any indignity, violence, abuse or injury to any person whatsoever. They should further take care that all religious and ecclesiastical assemblies be held without interference or disturbance.

4. It is the duty of people to pray for those in authority, to honor them, to pay them taxes or other revenue, to obey their lawful commands and to be subject to their authority for conscience sake. Irreligion or indifference in religion does not void the just and legal authority of office holders nor free the people, ecclesiastical persons included, from their due obedience to them. The Pope has no power or jurisdiction over civil authorities or over their people, nor can he deprive them of their powers or lives if he shall judge them to be heretics or on any basis whatsoever.

Chapter 24: OF MARRIAGE AND DIVORCE

1. Marriage is to exist between one man and one woman. It is not lawful for any man to have more than one wife or for any woman to have more than one husband at the same time.
2. Marriage was ordained for the mutual help of husband and wife, to provide for the lawful increase of the population, to furnish the Church with godly children and to prevent immorality.
3. It is lawful for any to marry who are able to give their intelligent consent. Those who are Christians must marry only in the Lord; therefore, those who profess the true reformed religion should not marry unbelievers, members of the Roman Catholic Church or others who do not worship the true God; nor should Christians be unequally yoked by marrying those who are openly wicked in conduct or who hold to destructive heresies.
4. Marriage ought not to be within the degree of relationship forbidden in the Word. Such incestuous marriages can never be made lawful by any law of man or by the consent of the parties. The man may not marry any of his wife's relatives nearer in blood than he may of his own, nor the woman of her husband's relatives nearer in blood than of her own.

5. Adultery or fornication committed after betrothal, if detected before marriage, gives valid reason to the innocent party to break the engagement. In the case of adultery after marriage it is lawful for the innocent part to seek a divorce and after the divorce to remarry as if the offending party were dead.
6. Although man in his sinfulness constantly seeks reasons to justify the wrong use of divorce, nothing but adultery or such wilful desertion as cannot be remedied by the Church or the state is sufficient cause to dissolve the bond of marriage. In such cases a public and orderly procedure is to be observed, and the persons concerned are not to be left to their own desires or discretion.

Chapter 25: OF THE CHURCH

1. The catholic or universal Church, which in its fullness is invisible to us, consists of all the elect that have been, or shall be gathered into one under Christ, its Head. This Church is His bride, His body and fullness of Him who fills all in all.
2. The visible Church, as it is openly manifested in the world, is also catholic or universal under the New Covenant in that it is not confined to one nation as it was under the Old Covenant. It consists of all those throughout the world who profess the true religion, together with their children. This Church is the kingdom of the Lord Jesus Christ and the house and family of God. Outside this Church there is no ordinary possibility of salvation.
3. To this universal visible Church Christ has given the ministry, the Holy Scriptures and the ordinances of God to gather the saints and perfect them in this life until the end of the age. By His presence and Spirit He makes these gifts effective according to His promise.
4. This universal Church has been sometimes more and sometimes less visible. Particular churches which are members of this universal Church are more or less pure to the extent that the doctrine of the Gospel is taught and embraced, the ordinances are administered and public worship is performed more or less purely in them.
5. Even the purest of churches on earth are liable to have a mixture of believers and unbelievers, of truth and error. Some have so degenerated that they are not churches of Christ at all, but rather synagogues of Satan. Nevertheless there shall always be a Church on earth to worship God according to His will.
6. The Lord Jesus Christ is the only head of the Church. The Pope of Rome cannot in any sense be the head of the Church.

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1. The catholic or universal Church, which in its fullness is invisible to us, consists of all the elect that have been, or shall be gathered into one under Christ its head. This Church is His bride, His body and fullness of Him who fills all in all.
2. The visible Church, as it is openly manifested in the world, is also catholic or universal under the New Covenant in that it is not confined to one nation as it was under the Old Covenant. It consists of all those throughout the world who profess the true religion, together with their children. This Church is the kingdom of the Lord Jesus Christ and the house and family of God. Outside this Church there is no ordinary possibility of salvation.
3. To this universal visible Church Christ has given the ministry, the Holy Scriptures and the ordinances of God to gather the saints and perfect them in this life until the end of the age. By His presence and Spirit He makes these gifts effective according to His promise.
4. This universal Church has been sometimes more and sometimes less visible. Particular churches which are members of this universal Church are more or less pure to the extent that the doctrine of the Gospel is taught and embraced, the ordinances are administered and public worship is performed more or less purely in them.
5. Even the purest of churches on earth are liable to have a mixture of believers and unbelievers, of truth and error. Some have so degenerated that they are not churches of Christ at all, but rather synagogues of Satan. Nevertheless there shall always be a Church on earth to worship God according to His will.
6. The Lord Jesus Christ is the only head of the Church. The Pope of Rome cannot in any sense be the head of the Church. He is that antichrist, the man of sin, the son of perdition who exalts himself in the Church against Christ and all that is called God.

Chapter 26: OF THE COMMUNION OF SAINTS

1. Because all saints are united to Jesus Christ their head by His Spirit and by faith, they have fellowship with Him in His graces, sufferings, death, resurrection and glory. Because they are united to one another in love, they share each other's gifts and graces and are obligated to perform those public and private duties which lead to their mutual good, both spiritual and physical.
2. It is the duty of professing saints to maintain a holy fellowship and communion in the worship of God and in performing whatever additional spiritual services to edify one another. They

ought also to care for one another in material things according to their abilities and necessities. As God affords opportunities, this mutual care is to be extended to all those who in every place call on the name of the Lord Jesus.

3. This fellowship which the saints have with Christ does not make them in any way partakers of the substance of His Godhead or in any respect equal with Christ. To affirm either is impious and blasphemous. Neither does their fellowship with one another as saints take away or infringe upon any man's right to his goods and possessions.

Chapter 27: OF THE SACRAMENTS

1. Sacraments are holy signs and seals of the covenant of grace. They were directly instituted by God to represent Christ and His benefits and to confirm our participation in His salvation. They are intended to make a visible distinction between those who belong to the Church and the rest of the world and furthermore to be a solemn pledge on the part of Christians to serve God in Christ according to His Word.
2. In every sacrament there is a spiritual relationship between the visible sign and the reality so that the names and effects of the one are in Scripture sometimes attributed to the other.
3. When the sacraments are rightly used they are means of grace for the partaker. The effectiveness of the sacraments in conferring grace does not come from any power in them nor does it depend upon the Christian character or intention of the person who administers them. The effectiveness of the sacraments depends rather upon the work of the Holy Spirit and the word of institution. This word of institution contains a command authorizing the use of the sacraments and a promise of benefit to those who receive them in a worthy manner.
4. There are only two sacraments ordained by Christ our Lord in the Gospel: Baptism and the Lord's Supper. Neither of these sacraments may be dispensed by any person except a lawfully ordained minister of the Word.
5. With regard to the spiritual realities signified and conferred, the sacraments of the Old Testament were in their basic meaning the same as those of the New Testament.

Chapter 28: OF BAPTISM

1. Baptism is a sacrament of the New Testament ordained by Jesus Christ by which the person baptized is solemnly admitted into the visible Church. Baptism is also a sign and seal to him of the

covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins and of his surrender to God through Jesus Christ to live a new life. The sacrament of baptism is by Christ's appointment to be continued in His Church until the end of the age.

2. The outward element to be used in this sacrament is water. The person is to be baptized in the name of the Father, and of the Son and of the Holy Spirit by a minister of the gospel who has been lawfully called to that office.
3. Immersing is not necessary. Baptism is rightly administered by pouring or sprinkling water upon the person.
4. Not only those who personally profess faith in and obedience to Christ but also infants of one or both believing parents are to be baptized.
5. Although it is a great sin to despise or neglect this ordinance, nevertheless, grace and salvation are not inseparably connected with it. A person can be regenerated or saved without it. Neither is it true that all who are baptized are undoubtedly regenerated.
6. The effectiveness of baptism is not bound to that moment of time when it is administered. Nevertheless, by the right use of this ordinance the grace promised is not only offered but actually exhibited and conferred by the Holy Spirit in God's appointed time to all, including infants, to whom that grace belongs according to the counsel of God's own will.
7. The sacrament of baptism is to be administered only once to any person.

Chapter 29: OF THE LORD'S SUPPER

1. Our Lord Jesus Christ, on the night He was betrayed, instituted the sacrament of His body and blood called the Lord's Supper. It is to be observed in His Church until the end of the age for the perpetual remembrance of His sacrificial death, for the sealing of all the benefits of that death to true believers, for their spiritual nourishment and growth in Him, for their increased commitment to all the duties which they owe to Him and for a bond and pledge of their union and fellowship with Him and with each other as members of His mystical body, the Church.
2. In this sacrament Christ is not offered up to the Father. No real sacrifice of the living or the dead is made at all for the forgiveness of sins; instead, this sacrament is a commemoration of that sacrifice by which Christ offered Himself upon the cross once for all. It is a spiritual offering of the highest praise to God for that sacrifice. Therefore the Roman Catholic sacrifice of the mass, as it is called, is a detestable insult to that one and only sacrifice of Christ which is the only propitiation for all the saints of His elect.

3. In this ordinance the Lord Jesus has appointed his ministers to declare to the people His word of institution. They are to pray and give thanks for the bread and wine and by this means set them apart from a common to a holy use. They are to take and break the bread, take the cup and give both to the communicants, and they are to partake with the congregation. No one who is not then present in the congregation is to be given the elements.
4. Private masses or receiving this sacrament alone, from a priest or anyone else, are contrary to the nature of this sacrament and to the institution of Christ. It is also forbidden to deny the cup to people, to worship the bread and wine, to lift them up or carry them about for adoration or to reserve them for any supposed religious use.
5. The visible elements in this sacrament, when they are properly set apart to their ordained uses by Christ, have such a relation to the Christ crucified that they are sometimes called, truly but only sacramentally, by the name of the things they represent. Therefore, the elements may be called the body and blood of Christ even though they still remain as they were before, in substance and nature, truly and only bread and wine.
6. The doctrine of transubstantiation, which teaches that the substance of the bread and wine is changed into the substance of Christ's body and blood by the consecration of a priest or any other way, is repugnant not only to Scripture but also to common sense and reason. It overthrows the nature of the sacrament and has been and is the cause of many superstitions and gross idolatries.
7. Those who outwardly partake in a worthy manner of the visible elements also receive and feed upon Christ crucified and gain all the benefits of His death. They do this inwardly by faith, spiritually though not physically. The body and blood of Christ are not physically in, with or under the bread and wine; yet in this ordinance the body and blood of Christ are as present to the faith of believers as the bread and wine are to their senses.
8. When uninstructed and wicked men receive the visible elements in this sacrament, they do not receive that which is signified by the elements. Rather, by their unworthy coming to the sacrament they are guilty of the body and blood of the Lord to their own condemnation. Therefore all uninstructed and ungodly persons, while they remain so, are unfit to enjoy fellowship with the Lord and are unworthy of His table. They cannot partake in those holy mysteries or be admitted to them without great sin against Christ.

Chapter 30: OF CHURCH DISCIPLINARY POWER

1. The Lord Jesus as King and Head of His Church has appointed a government in it, to be administered by Church officers, which is distinct from the civil government.
2. To these officers He has committed the keys of the kingdom of heaven. Therefore they have the authority, as the occasion shall require, to declare sins forgiven or not forgiven, to shut the kingdom of heaven against the unrepentant both by the Word and by censures and to open it to repentant sinners by the ministry of the Gospel and by release from the penalties of discipline.
3. Church disciplinary actions are necessary for the reclaiming and winning of brethren who have offended, for deterring others from committing similar offenses, for purging the leaven which might infect the whole lump, for vindicating the honor of Christ and His religion and for averting the wrath of God which might justly fall on the Church if it should allow His covenant and its seals to be profaned by open and obstinate offenders.
4. To achieve these purposes more effectively the officers of the Church are to take action by admonition, by suspension from the sacrament of the Lord's Supper for a time and by excommunication from the Church, depending upon the nature of the offense and the degree of the person's guilt.

Chapter 31: OF SYNODS AND COUNCILS

1. For the better governing and further edifying of the Church there ought to be such assemblies as are commonly called synods or councils. The power to call such assemblies belongs to the elders of the churches. This responsibility is theirs because of their office and the authority Christ has given them to edify the Church and not to harm it. They should call such assemblies and gather together in them as often as they judge it to be good for the Church.
2. As magistrates may lawfully call a synod of ministers and other fit persons to consult and advise with about matters of religion, so if magistrates be open enemies to the Church, the ministers of Christ of themselves, by virtue of their office, or they with other fit persons, upon delegation from their churches, may meet together in such assemblies.
3. Synods and councils have power to act in the following ways: by deciding controversies of belief and practice in accordance with Scripture; by setting down rules and directions for the better ordering of the public worship of God and the government of His Church; and by receiving and authoritatively acting upon complaints of maladministration in the Church. The decrees and decisions of these synods and councils, if in accordance with the

Word of God, are to be received with reverence and submission not only because of their agreement with the Word but also because God through the Word has conferred upon synods and councils this very authority to make such decrees and decisions.

4. All synods and councils since the Apostles' time may err, and many have erred. Therefore they are not to be made the rule of faith and practice, but are only to be used as a help in regard to both.
5. Synods and councils are to handle or conclude nothing but what pertains to the Church as such. They are not to interfere in civil affairs except by way of humble petition in extraordinary cases or as required by the civil magistrate to give advice to satisfy his conscience.

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Chapter 32: OF THE STATE OF MAN AFTER DEATH AND THE RESURRECTION

1. The bodies of men after death decay and return to dust, but their souls, which neither die nor sleep, having an immortal existence, immediately return to God who gave them. The souls of the

righteous are made perfect in holiness and are received into heaven where they behold the face of God in light and glory as they wait for the resurrection and glorification of their bodies. The souls of the wicked are cast into hell where they remain in torments and outer darkness as they are kept waiting the judgment of the great day. Scripture recognizes no other place except these two for the souls which have been separated from their bodies.

2. At the last day those who are alive shall not die but shall be changed. All the dead shall be raised up with the same bodies which they formerly had, although with different qualities. Their bodies shall be united to their souls forever.
3. By the power of Christ the bodies of the unjust shall be raised to dishonor. The bodies of the just shall be raised to honor by His Spirit and made like Christ's glorious body.

Chapter 33: OF THE LAST JUDGMENT

1. God has appointed a day in which He will judge the world with righteousness by Jesus Christ, to whom all authority and right to judge has been given by the Father. In that day not only shall the apostate angels be judged, but also all people who have lived upon earth shall appear before the judgment seat of Christ in order to give an account of their thoughts, words, and deeds and to receive judgment according to what they have done in the body whether good or evil.
2. God's purpose in appointing this day is to display the glory of His mercy in the eternal salvation of the elect and the glory of His justice in the condemnation of the non-elect who are wicked and disobedient. On that day the righteous shall go into everlasting life and receive that fullness of joy and refreshing which shall come from the presence of the Lord; but the wicked, who do not know God and who do not obey the Gospel of Jesus Christ, shall be cast into eternal torments and be punished with everlasting destruction away from the presence of the Lord and from the glory of His power.
3. Christ would have us to be absolutely convinced that there will be a day of judgment, both to deter all men from sin and to give greater encouragement to believers in their adversities. When that day will be He chooses to leave unknown to men in order that they may shake off that false security which comes from their corrupt nature, that they may always be watchful because they do not know when the Lord will come, and that they may always be prepared to say, "Come, Lord Jesus. Come quickly. Amen."

COMMITTEE ON DENOMINATIONAL PROGRAMS, PRIORITIES, AND FINANCIAL POLICIES

This committee, assigned by the Synod of 1978 (**Minutes**, p. 57, 123), presented a preliminary report to the Synod of 1979 (**Minutes**, p. 22-32). Since that time, members of the committee have corresponded, have consulted informally with a number of Sessions, and have held a three-day meeting at the Shawnee church. All members have been active, although one was absent from the January meeting due to the death of his step-father. This report embodies recommendations dealing with those parts of the committee's assignment which were not covered or completed in 1979.

A. Problems

From the outset, the committee has felt uncomfortable attempting to delimit its responsibilities. The initial impetus toward the appointment of the committee seems to have been financial (i.e., Can the Budget be met?). While this concern is entirely legitimate, it became apparent to the members of the committee, both at Synod and in our study and conversations, that "the problem in the Reformed Presbyterian Church" is much broader than simply finance. Indeed, the terms of our initial appointment suggest fundamental questions of church organization and polity as related to Scripture. Thus we have been impelled to try to identify a number of elements of the current crisis, among which we find:

1. A malaise of spirit throughout the denomination, including a loss of cohesiveness as well as loss of confidence. Many members perceive that the denomination as a whole lacks an adequate sense of mission. Items 2 through 5 here, and perhaps 6, 8, and 9, are related to this fundamental malaise.
2. While some problems are concrete and readily apparent, others are relatively subjective and difficult to define. The fact that our members have such strongly divergent opinions about identifying problems is in itself a reflection of our loss of cohesiveness.
3. A sense that since the Synod discontinued organized Youth work, the denomination has "let our youth go." We do not at present have any mechanism beyond the congregation to identify our youth and to help them relate to the Church as a whole.
4. Evident practical tendencies within the denomination seem to be leading towards congregationalism, a movement with significant implications for denominational finance as well as cohesiveness and confidence. A closely-related aspect of this problem is, we believe, borrowed from contemporary society: the tendency to seek change by inviting litigation—i.e., "I'm going to run with this

and see if the church courts will tackle me." If the courts tackle, the church loses the support of those tackled; if they do not tackle, they lose the support of those who believe in "law and order."

5. Current professional/ecclesiastical trends within the denomination, by which many Seminary students are perceived to lack commitment, both to convictions about basic and distinctive doctrine and to a sense of call to the pastoral ministry. The extent to which this perception may be true is an open question, but its effect on the confidence and cohesiveness of the denomination and on our ability to place seminary graduates in pastoral work is undeniable.
6. An anticipated decline in the ability or willingness of congregations to support Synod's Budget. This decline may be attributed variously to declining membership, aging members, lack of stewardship information or preaching, or a long list of other possibilities. At the same time, there is concern that the *anticipation* of decline, like the forecasts of the present recession, may become a self-fulfilling prophecy.
7. Inflation and its effect on personal, congregational, and denominational budgets. In order to understand the trends in our denominational finance for the past decade, it would be necessary to use Indexing to correct for inflation. Some attempt in this direction has been made in Table 1 below and the Comments on Table 2. It has been suggested to this committee that Synod's Budget should perhaps be presented each year with figures corrected for inflation. In any case, the RPC is not immune from the consequences of rampant inflation.
8. Current decisions of various boards and committees of Synod and of Presbyteries often have a significant impact on priorities in the future, impacts which may not be anticipated.
9. A reluctance on the part of congregations to forward money to Synod's Budget. This is attributed to two causes: (a) in the face of rising local costs (utilities, pastor's support, etc.) and dwindling membership, congregations may feel it necessary to reduce the amounts forwarded to the denomination; and (b) a certain distrust of Synod's Budget and the way it is spent. The committee recognizes that there may be justification for (a) in some cases; we do not, of course, accept the validity of (b), but recognize that both attitudes exist and are part of the current crisis. Our Comparative Financial Survey (1979) found that *congregational* support of denominational programs is significantly below the average for other denominations.

10. Many currents in Western society as a whole affect the Reformed Presbyterian Church and its finances: for example, the increasing proportion of older persons, with special needs and limited incomes; the decline of the family as a stable social institution; the widespread abuse of credit and indebtedness.

None of these problems is amenable to simple or obvious solution. Some, such as No. 4, are well beyond the scope of this committee's responsibility or ability to advise. Others, such as inflation, cannot possibly be solved by the denomination, although more sophisticated methods of coping with the problem might be found. Still other problems, however, are amenable to treatment; the bulk of this report embodies our recommendations for dealing with as many of these as possible.

B. Principles

Throughout its work, this committee has proceeded on the assumption that the *Confession* and *Testimony*, in their statements on the nature and task of the Church, are correct. Members of the committee have prepared extensive Study Papers which have been discussed vigorously in committee. It has been impossible, however, to prepare a concise committee statement which would adequately embody all of the relevant material and viewpoints. Therefore, the committee has presented the most germane of these reports for inclusion in the *Digest*. Although these represent the work and views of their authors and not necessarily of the committee, they should be considered to be by reference a part of this report.

C. Priorities

In recent years the Synod has appointed several Long Range Planning Committees, which reported in 1959, 1968, and 1973 respectively. These committees worked carefully to gather facts and to present them to Synod, with recommendations for action, many of which have been implemented. The committee which reported in 1968 took as its objective "establishing priorities in the total effort of the church" (*Minutes*, p. 47). They urged that "things which God has commanded for the building of his church should receive first priority," but did not specify second or subsequent priorities. The committee which reported in 1973 did not attempt a list of priorities.

The present committee believes that compiling such a list, useful though it might be to harried Finance Committees, would be a mistake. The Church of Jesus Christ is the Bride of Christ, and has many responsibilities laid upon her—worship, extension, edification, fellowship, mercy, etc. It is wrong in principle for the church to choose some of these responsibilities in preference to others. Biblically, the

church has but one priority: *obedience*. Different branches of the visible church may be called upon to emphasize particular aspects of the truth at particular times and places; thus there may be some aspects of the church's task which are more urgent for us at a given time than they are for other branches of the church, or than they are for us at another time. However, we cannot ignore any of the fundamental tasks which Christ has given his church.

At a more profound level, it is important to deal with what the church *is* before considering what she *does*. When John Calvin said, "Let us learn to begin with the Kingdom and Priesthood whenever we speak of the state and government of the Church," he was making a statement of theological procedure that we would be wise to follow in evaluating the priorities of the Reformed Presbyterian Church. In Matt 6:33, Christ was speaking to the same point. What Christ wants the church to *be* has a very direct bearing on what He wants her to *do*, and even on *how* He wants her to do His ministry.

When Christ said, "I will build my Church, and the gates of hell will not prevail against it," He was not only telling us what He had done in history, He was telling us what He is doing and will keep on doing to the end of time. He keeps on building the "specifications" of His Kingdom downward into His church. And the denomination (as well as the local congregation) needs to be alert and responsive to these specifications in setting their priorities. For example, the facts about the *origin of Christ's dominion* will teach us many things about the origin of the church. Christ's reason for dying on the cross becomes the basic reason for the origin of the church. It becomes less "ours," "yours," "his," "hers," and becomes more *His* church. We stop asking why "the Covenanters" formed a church and begin asking why Christ used them to form His church. We stop trying to figure out what "our" programs and priorities for "our" church are, and begin asking Him to show us His. And whenever we are cutting, adding, tailoring the program of the church in order to make sure that it holds a direct relationship to Christ's work of redemption, then we are setting priorities by "beginning with the Kingdom."

Moreover, the facts about the *nature of Christ's kingdom* can teach us many things about the nature of the church. His is a spiritual kingdom and He has built a specification or capacity for spirituality downward into His church. But how can we evaluate the "spirituality" of a denomination or a congregation? Some churches preach dead, pray dead, sing dead, give dead. Their officers and members are obviously *not* growing up to become spiritually mature. They may emphasize activity at the expense of spirituality. For such churches, the most pressing priority would surely be to find some means—purging, pruning, confessing, reviving—of coming back to spiritual life.

In addition, the facts about the *extent of Christ's kingdom* can teach us many things about the extent of the church—and her missionary vision. Christ has built these specifications downward into His church in order to enable her to minister to all ages: cradle roll, child evangelism, college students, young couples, women's fellowship, Christian businessmen, alcoholics, widows, orphans; and He has made her a universally-expanding church to the very end of time. There is no place on earth where we ought not to expect Him sending us in His building of His church. And yet there are some congregations that have not seen a "son" go into the ministry for 20 years or more. Indeed, the history of missions and church extension (specifically, the absence of clear statements or detailed studies in the *Constitution* or the Synod, the statistical evidence both of membership and of financial support for missions, and the ecclesiastical struggles over the establishment and operation of missions) suggests that this function—building—occupies a low position in our actual priorities. We cannot read about the extension of His church, beginning in the Garden of Eden, continuing through the Old Testament, and hear Him say, "I will *build* my church," and watch Him keep on doing that through Acts and all the Epistles, and then promise to keep on *building* it to the very end of time in Revelation, without knowing that it is of major concern for Him. Since it is on His heart, then it must also be the assignment, function, duty, and task of His Bride.

Some of the means by which a church's actual priorities may be estimated have been suggested above—how closely its programs are related to Christ's work of redemption, the kinds of issues about which it makes careful or detailed statements, the programs on which it spends money, and the like. While finances are one legitimate index, however, they can be deceiving; they are only an indicator (and sometimes a poor one) of actual priorities, and must be considered in relation to other indicators.

With this caveat, we present the attached statistics (Tables 1 and 2), indicating income and budgets for the past ten years. A key feature of Table 2 is the rank-order of each agency or program in each Synod's Budget. The budget for 1980 changes the ranks somewhat (Foreign Missions is #1, Seminary #2, and Pensions and Home Missions tie for #3). It is our conviction that the priority of Missions in the contributed budget should be made a policy and not an aberration. Recommendation:

1. That Synod recognize in principle that it has in recent years stressed educational aspects of the church's ministry more heavily than evangelistic and diaconal ministries, and take steps to correct this imbalance.

TABLE I. SYNOD'S AGENCIES--ANNUAL INCOME

(A = Total Income; B = Amount from Synod's Budget; C = % of Income from Synod's Budget)

	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1978 Indexed (Note 6)
FOREIGN MISSIONS (See N. 1)	A. \$80,826 B. 38,270 C. 47.3%	A. 79,704 B. 38,270 C. 48.0%	A. 104,783 B. 38,558 C. 36.8%	A. 99,865 B. 47,333 C. 47.4%	A. 98,475 B. 40,000 C. 40.6%	A. 131,349 B. 62,774 C. 47.8%	A. 127,885 B. 60,000 C. 46.9%	A. 135,428 B. 51,000 C. 39.8%	A. 137,015 B. 75,000 C. 54.7%	A. 135,048 B. 65,000 C. 47.8%	A. 122,736 B. 55,000 C. 44.8%	A. 121,535 B. 40,000 C. 32.1%	61,396 19,720
THEOL. SEM'Y. (Note 2)	A. \$53,966 B. 16,465 C. 30.5%	A. 62,044 B. 19,740 C. 31.8%	A. 64,562 B. 18,039 C. 27.9%	A. 66,968 B. 25,500 C. 38.1%	A. 63,612 B. 29,000 C. 45.5%	A. 75,198 B. 30,000 C. 40.0%	A. 91,523 B. 40,000 C. 43.7%	A. 104,000 B. 48,000 C. 46.1%	A. 98,211 B. 56,000 C. 57.0%	A. 128,224 B. 70,000 C. 54.6%	A. 144,088 B. 68,000 C. 47.2%	A. 176,949 B. 70,000 C. 39.6%	87,236 34,510
EDUC'N. & PUB'N. (Note 3)	A. \$35,554 B. 28,925 C. 81.4%	A. 55,284 B. 26,915 C. 49.2%	A. 39,415 B. 34,159 C. 86.7%	A. 70,388 B. 38,242 C. 54.3%	A. 67,575 B. 43,775 C. 64.8%	A. 73,752 B. 47,984 C. 65.1%	A. 112,262 B. 40,000 C. 35.6%	A. 71,404 B. 28,500 C. 39.9%	A. 61,445 B. 44,000 C. 71.6%	A. 67,394 B. 50,000 C. 74.2%	A. 93,861 B. 56,000 C. 59.7%	A. 94,322 B. 50,000 C. 53.0%	46,501 24,650
HOME MISSIONS (Note 4)	A. \$55,871 B. 20,532 C. 36.7%	A. 60,807 B. 26,320 C. 43.2%	A. 76,315 B. 20,762 C. 27.2%	A. 85,558 B. 34,187 C. 40.0%	A. 92,710 B. 28,000 C. 30.2%	A. 76,509 B. 37,390 C. 48.9%	A. 85,953 B. 5,900 C. 6.9%	A. 94,860 B. 35,900 C. 37.8%	A. 79,332 B. 46,000 C. 57.9%	A. 80,614 B. 38,000 C. 47.1%	A. 47,343 B. 14,000 C. 29.5%	A. 72,796 B. 34,000 C. 46.7%	35,875 16,762
PENSIONS (Note 5)	A. \$33,798 B. 5,795 C. 17.1%	A. 44,519 B. 6,120 C. 13.7%	A. 23,196 B. 5,447 C. 23.5%	A. 55,466 B. 16,500 C. 29.7%	A. 51,861 B. 12,510 C. 24.1%	A. 59,096 B. 12,600 C. 21.3%	A. 72,368 B. 20,000 C. 27.6%	A. 83,507 B. 26,000 C. 31.1%	A. 301,586 B. 22,000 C. 7.2%	A. 62,012 B. -0- C. -0-	A. 96,630 B. 25,000 C. 25.9%	A. 108,749 B. 19,000 C. 17.5%	53,613 9,367
AGED PEOPLE'S HOME	A. \$19,403 B. 10,000 C. 51.5%	A. 21,681 B. 10,000 C. 46.1%	A. 18,663 B. 12,166 C. 65.2%	A. 25,134 B. 14,250 C. 56.7%	A. 24,146 B. 1,333 C. 5.5%	A. 24,681 B. 1,333 C. 5.4%	A. 24,681 B. 1,333 C. 5.4%	A. 24,681 B. 1,333 C. 5.4%	A. 25,134 B. 4,250 C. 16.9%	A. 269,612 B. 8,750 C. 3.2%	A. 292,545 B. 10,833 C. 3.7%	A. 398,566 B. 13,000 C. 3.3%	196,403 6,400

Notes:

1. Total Foreign Missions income includes Thankofferings of U.S.M.S.
2. Seminary excludes funds for the Library Fund. The 1970 figure, for instance, excludes \$25,000 from Associate Presbyterian funds earmarked for that purpose. Student Aid funds are included.
3. E&P figures include the Revolving Fund. The 1973 figure is high because of special (undesignated) funds being earmarked for publication of the new Psalter.
4. Includes Indian & Southern Missions and Board of Evangelism.
5. Includes Ministers' Relief and Widows & Orphans Funds. 1975 income is high because of sale of policies, \$220,000.
6. 1978 Income and Synod's Budget expressed in 1967 dollars. Basis: Consumer Price Index. Source: Bureau of Labor Statistics, U.S. Labor Department.

TABLE II. PARTICIPATION IN SYNOD'S CONTRIBUTED BUDGET

(A = dollar amount granted; B = share of Contributed Budget; C = rank order of amounts granted)

	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979
BUDGET	\$165,000	165,000	231,077	230,000	258,748	236,720	236,000	283,350	260,000	260,000	265,000	265,000
Foreign Missions	A 33,000 B 20.0% C 2	39,000 23.6% 1	47,185 20.4% 1	40,000 17.4% 2	62,774 24.3% 1	60,000 25.3% 1	54,000 22.9% 1	75,000 26.5% 1	65,000 24.3% 2	55,000 21.1% 3	40,000 16.3% 3	45,000 18.4% 2
Choral. Sem. H.	A 20,000 B 12.1% C 4=	17,430 10.6% 6	25,000 10.8% 4	29,000 12.6% 4	30,000 11.6% 4	40,000 16.9% 2=	48,000 20.3% 2	56,000 19.8% 2	70,000 26.1% 1	68,000 26.1% 1	70,000 28.6% 1	59,000 24.1% 1
Educ'n. & Pub'n.	A 34,500 B 20.6% C 1	38,242 20.9% 2	38,242 16.5% 2	43,775 19.0% 1	44,484 17.2% 2	40,000 16.9% 2=	28,500 12.1% 4	44,000 15.5% 4	50,000 18.7% 3	56,000 21.5% 2	50,000 20.4% 2	43,000 17.6% 3
Home Missions	A 31,320 B 19.0% C 3	25,300 15.3% 3	33,500 14.5% 3	32,049 13.9% 3	37,390 14.5% 3	5,900 2.5% 9	35,900 15.2% 3	46,000 16.2% 3	38,000 14.2% 4	14,000 5.4% 6	34,000 13.9% 4	30,000 12.2% 4
Witness Comm. & C.A.M.	A 7,500 B 4.5% C 6	20,000 12.1% 4	25,000 10.8% 5	19,000 8.2% 6	21,000 8.1% 6	23,000 9.7% 5	15,000 6.3% 7	11,000 3.9% 7	The Witness Committee was merged with Exp in 1975. CAM/CCM dissolved a short time later.			
Pensions	A 6,510 B 3.9% C 7	5,510 3.3% 7	16,000 6.9% 7	12,500 5.4% 8	12,500 4.8% 8	20,000 8.4% 6	26,000 11.0% 5	22,000 7.8% 5	-0- New plan inaugur'd. 4=	25,000 9.6% 4=	19,000 7.8% 6	27,000 11.0% 5
Geneva College	A 20,000 B 12.1% C 4=	18,000 10.9% 5	22,000 9.5% 6	22,000 9.6% 5	25,000 9.7% 5	25,000 10.6% 4	22,000 9.3% 6	20,000 7.1% 6	25,000 9.3% 5	25,000 9.6% 4=	20,000 8.2% 5	18,000 7.3% 6
Aged People's Home	A 5,000 B 3.0% C 8	1,000 0.6% 9=	9,500 4.1% 8	12,000 5.2% 9	10,000 3.9% 9	10,000 4.2% 8	1,000 0.4% 10	5,000 1.8% 8	10,000 3.7% 6	10,000 3.8% 7	1,000 0.4% 8=	13,000 5.3% 7

TABLE II (Cont'd.)--*Comments*

1. The purchasing power of Synod's Contributed Budget has declined substantially, despite the increase in dollar amount. The 1967 budget was \$160,000. In constant 1967 dollars, the 1969 budget was worth \$150,315; the 1979 budget only \$135,575. Base: Consumer Price Index. Source: Bureau of Labor Statistics, U.S. Labor Department.
2. The Seminary's share of the Budget has doubled during the period 1968-1979. It would appear from the data that this has been accomplished at the expense of the other three of the "Big Four" items--FMB, EXP, and IMF.
3. Pensions have tripled their share of the Budget during the period studied. Apparently the demise of the Witness Committee and Christian Government Movement made this increased share possible.
4. Geneva College and the Aged People's Home have remained relatively stable as a proportion of the Budget. (The College's share has declined, but rank order continues to hover between 4 and 6.) Their purchasing power is therefore down considerably from the 1969 level. For example, in constant 1967 dollars, the \$18,000 granted Geneva College in 1969 was worth \$16,398, while the same amount (\$18,000) granted a decade later (1979) was worth only \$8,874--a decline of 45.9% in purchasing power.

In recent years, Synod has dealt extensively with the Ministry of Mercy, particularly at the congregational level. As the Synod becomes more involved in such ministry, someone should be assigned responsibility to co-ordinate mercy-funding at the denominational level. One logical approach would be for the Home Mission Board to have responsibility for domestic mercy needs and the Foreign Mission Board for those abroad. However, we offer only a general recommendation, waiting for the report of the World Relief committee appointed by the Synod of 1979. Recommendation:

2. That Synod affirm that the Ministry of Mercy should be a major priority in the ministry of the denomination.

Two factors cause us to ask the church to upgrade the priority of marriage and family relationships in her preaching, teaching, and conference programs:

The first factor has to do with the importance assigned by God throughout the Bible, (a) to marriage, and (b) to family relationships.

- a. From Genesis to Revelation, God emphasizes the sanctity and permanence of marriage as the human illustration specifically designed by Christ to be the symbol of that divine relationship which He has established between Himself as the Bridegroom and His church as the Bride. Christ's sole headship over His church has always been a very important factor in the history and development of the RPCNA.
- b. The importance of the family and all its relationships in God's priority structure is indicated by the fact that He created them in sequence: first the individual, second the family, then the church, and fourth the state. Violating this priority sequence brings moral tragedy, but respecting it will bring blessing to all individuals and organizations involved. When all is well with the family, then all will be well with the church and the state. The priorities placed on worship, education, missions, mercy, and sound financial policy within the family will go far toward determining the practices and priorities in these same areas within the church and even the state.

The second factor has to do with the converse: the current trends throughout the U.S. toward the breakup of marriages (Today more than half of all marriages end in divorce.) and the breakdown of parent-child relationships. Other evangelical churches are struggling without any appreciable success to stem the avalanche of social influence sweeping our couples into divorce and remarriage. No other voice (except perhaps the Roman Catholic Church) is speaking out effectively against this avalanche. Congregations of young Christians see 10% or more of their total membership having been through the

divorce process at least once, and we are being called upon more and more to remarry "innocent" parties.

Parent-child relationships also continue to disintegrate. A major blow crippled the family long ago when the Industrial Revolution required fathers to move out of the home, and a second blow came when mothers also moved out of the home to join the work force after World War II. Now many of those promoting the "Year of the Child" are demanding that we follow the example of Sweden in making all children the property of the State. Courts are now claiming children in the U.S., and laws permit children to sue parents. Scripture indicates that when the States headed by Pharaoh and Herod claimed the ownership of children, infanticide if not abortion was promoted. Dr. Schaeffer and others are pointing out that all this is being promoted in America today.

Because of these developments in our culture, there is desperate need to upgrade in our program priorities, marriage and family relationships: the sanctity and permanence of the husband-wife relationship, how to be a good husband or wife, a good father or mother, how to honor parents. In view of the continuing deterioration of the family in America, we recommend:

3. That the denomination make special efforts to upgrade the priority of the family in its writing, preaching, counselling, and conference programs at the Synod, Presbytery, and Congregational levels; And that Synod declare that its objective in this matter is to uphold the Scriptural meaning of marriage and "to turn the hearts of the fathers to the children and the hearts of the children to the fathers" (Mal 4:6).

"Since it is necessary to prepare for the coming generations in order not to leave the church a desert for our children, it is imperative that we establish a college to instruct the children, to prepare them for both the ministry and civil government." With these words, the Pastors of Geneva founded the college in 1559. Education (or, to use the theological term, edification) is one of the Scriptural tasks of the Church of Jesus Christ, a task to which the Reformed Presbyterian Church has long been committed. From both principal and practical points of view, the operation of Geneva College is important to the denomination—in the preparation of candidates for the Seminary, in the preparation of an educated laity, and in its unifying effect on a small and widely-scattered membership. At the same time, a denomination of this size cannot substantially increase its financial contributions from Synod's Contributed Budget or the number of its members in the student body. The church's major contributions to the college come in the form of personnel (faculty, administrators, trustees, corporators, and staff), spiritual and philosophical leadership, and personal contributions by members. Recommendation:

4. That the Synod indicate its intention that Geneva College shall remain a Reformed Presbyterian institution, and seek ways to strengthen its ties with the college.

In the present budgeting process, even though the Synod votes on the final budget proposal it has no way of influencing specific program allocations and the Finance Committee has no way to read the mind of Synod about specific programs. Synod receives a number of lengthy reports of widely-scattered degrees of precision; in the course of the Agenda, these are usually widely separated from the allocation of funds. Some method is needed whereby the Synod would receive standardized and precise information in reports and proposals, using this information to reach program decisions and keep a running tally of amounts needed. In this way, Synod would set the budget (at least in broad categories) by voting on each report. Reports to Synod should include an accounting of the stewardship of people and money, and an evaluation of the success or failure of programs. Proposals for the coming year should include cost estimates of various aspects of the work and a proposed method or basis of evaluation. Recommendation:

5. That the Finance Committee be asked to develop a standard, simple format for reports and proposals, including finances, personnel, and programs, so that Synod will have facts for and input into determining broad areas of appropriations.

D. Policies and Programs

After careful study and extended discussion (cf. Study Papers), the committee concludes that it is not wrong in principle for the church to hold investments. Conceivably, of course, Synod might decide that under given circumstances it would be unwise to hold any invested funds; however, we do not sense that Synod is currently ready to make such a momentous and essentially irreversible decision. We understand that the Trustees of Synod are currently studying the question of appropriate investment policies, as directed by the Synod of 1979. In light of pressing financial needs in denominational programs, and of recent controversy about the investments, we recommend:

6. a. That Synod decline to add to the Endowment and Unrestricted investment funds out of Expendable current receipts.
- b. That in counseling potential donors regarding wills and legacies, the denomination encourage unrestricted gifts and discourage restricted endowments.

A related question is the education of church members with respect to wills and gifts. This is a spiritual as well as a practical ques-

tion, since a person who does not leave a will leaves the disposition of his/her resources (for which he/she is responsible to God) in the hands of the State (which does not acknowledge its responsibility to God). It is important that a believer's estate be distributed in ways that honor God and advance His kingdom.

At the present time, so far as the committee can discover, Geneva College is the only agency which has a regular program for participation in wills and estates. The Woman's Association and the Seminary work at it. The denomination is alert to any possibilities for wills and gifts, but an organized plan or program does not seem to be currently in operation.

Education requires communication. To make every member aware that the Church should be represented in (virtually) every will requires regular exposure of the idea. Candid presentations could be made by such means as bulletin inserts, bulletin board displays and posters, and **Witness** articles. A seminar for adults at the National Conference dealing with wills and estates could initiate a denomination-wide training program. Until there is some consistent, well-formulated program, many of our potential estate gifts will not be forthcoming. Recommendation:

7. That Christians ought to have wills; that Christians ought seriously to consider remembering the Church in their wills; and that the Board of Education and Publication prepare and distribute informative materials on estate management and the preparation of wills.

With regard to the Stewardship program of the church, we recommend:

8. That the Trustees of Synod continue to serve as Synod's Stewardship Committee, with Synod's thanks for their capable performance of this vital work.
9. That Synod's Boards and Committees make regular efforts to inform the membership of needs and ministries, and that the Stewardship Committee (Trustees) coordinate these efforts.

In elections for Boards and permanent Committees, there is a natural and often justifiable tendency to re-elect incumbents. The church gains thereby from the experience of people with particular interests and experience. Sometimes, however, continued re-election may result in an unhealthy inbreeding of ideas or mental fatigue. Occasional "fresh blood" is healthy for every group. We should expect that from time to time the Lord will bless His church through the gifts and ideas of persons hitherto untapped.

The Synod of 1978 entertained a special resolution which would stimulate such change by limiting members of most boards and committees to two consecutive terms (**Minutes**, p. 123), and referred it to

the Nominating Committee for 1979. The present study committee, unaware of that assignment, brought in a very similar recommendation in 1979, which after discussion was referred back to us for this year. Further discussion has convinced us of the soundness of the idea, despite the understandable reluctance of some boards or committees to dispense with experienced members. Limitation to two consecutive terms would not, we believe, destroy the usefulness of experienced members, because they would be eligible for re-election after one year, and during their year off could be utilized as consultants. However, because of the nature of certain skills, some boards or committees may believe that they should be exempt from such limitation. Therefore we recommend:

10. a. That membership on all Boards and permanent Committees of Synod be limited to two consecutive terms.
- b. That Boards and Committees meet this guideline as the present terms of election or appointment expire.
- c. That the Nominating Committee be permitted to use its discretion in the application of this policy, if a board or committee certifies in writing to the Nominating Committee that the duties assigned to a specific incumbent cannot be assumed by another member.

Current policy directs that Synod's Treasurer be responsible to the Board of Trustees, that he be a voting member of the Board, and that he exercise Comptroller powers—that is, the same person decides how money is to be spent, spends it, and supervises the spending of it. Your committee believes that these responsibilities involve potential conflicts of interest, and that the Board of Trustees would be more effective in its financial leadership of the denomination if such eventualities were precluded. Recommendation:

11. That the Board of Trustees be directed to revise the Job Description for Synod's Treasurer, and to make such additional changes as may be necessary to the Board's operation, so that the Treasurer shall not be a voting member of the Board, and so that he shall not have such Comptroller powers as may conflict with his responsibility as Treasurer.

For a discussion of the use of investments to strengthen congregations, see this committee's 1979 report (**Minutes**, p. 29-30). We recommend:

12. That in the case of bequests to Synod involving the sale of physical property, the Trustees follow a policy of consulting with the local Session and Deacon Board before sale, with regard to utilizing the property in a way most beneficial to the work of the Church in that area.

Several considerations indicate that the appointment of a full-time Secretary of Home Missions should be of high priority. See the discussion of Priorities (section C above), particularly as it relates to Church Extension. In "home missions" we currently have been blessed with more new congregations and mission stations than at any time in recent history. These works are largely overseen by the Presbyteries. However, both the works and their presbyteries would profit from expertise gleaned in other areas of the denomination and of the Evangelical world. Moreover, having such a Secretary would heighten the Church-Extension consciousness of the denomination. We recommend:

13. That the Board of Home Missions continue to investigate the appointment of a Secretary for Home Missions, and bring to the Synod of 1981 a proposal or recommendation.

Children and young people are important parts of the covenant people of God. At various times in the past, our denomination has had coordinated programs to help our youth to grow spiritually and to identify with the church as a whole. In many instances, God has blessed these efforts. At present, however, we lack coherence and direction in this work. Quite simply, we make no provision for youth, a situation which bodes ill for our future as a denomination. Your committee believes that this is a high-priority need. In the face of limited resources, and of an apparent lack of consensus regarding denominational executive positions, it seems that utilizing the ministers employed at the Seminary to coordinate youth programs would be a sensible temporary expedient, though not a good long-term solution. We recommend:

14. That the members of the Seminary faculty be made a committee to be responsible for the Summer Training Program and other denominational youth activities, excluding the National Family Conferences, which remain the responsibility of the Board of Education and Publication.

The committee has discussed extensively the use of manpower in the denomination, with the realization that this constitutes a major question for the future. Many of the manpower problems presented to the committee have focused on Seminary students: there is a pervasive belief that many of them lack commitment to the principles of the church and to the concept of pastoral ministry. Many of them postpone licensure and in other, perhaps subtle, ways do not evidence readiness to lead and inspire others. These developments have a strong negative impact on the confidence and cohesiveness of the denomination. It appears that Presbyteries need to be more aggressive in (a) examining and counseling potential students, (b) getting them to seek licensure after their second year, and (c) assigning them to preach regularly during their third year. To this end, we recommend:

15. That the Seminary Faculty convene a conference of representatives of the Presbyteries, to discuss policies for taking men under care of Presbytery, their training, licensure, and utilization.

Recommendation 7 of our 1979 report, adopted by Synod, provides that for the present, "no ruling or teaching elder shall be permitted to serve on more than two Boards or permanent Committees at one time." In order to implement this policy in an orderly way, we recommend:

16. That each board or permanent committee be instructed to meet this new guideline as the present terms of election or appointment expire.

Recommendation 8 of our 1979 report, adopted by Synod, provides that permanent committees be reduced to not more than seven members, and Boards of Synod to not more than nine, "except where such changes are found to conflict with civil charter requirements." In order to implement this policy in an orderly way, we recommend:

17. a. That each board or permanent committee be reduced in size by one member per class until the mandated size is reached.
b. That where charter requirements prevent such a reduction, that board is asked to investigate the feasibility of amending their charter and report to the next meeting of Synod.

Recommendation 9 of our 1979 report, adopted by Synod, provides "that Synod, and the Boards and Committees of Synod, make more use of consultative members, appointing in this capacity elders who are not presently serving on any Boards or Committees." In order to implement this policy in an orderly way, we recommend:

18. That the Nominating Committee compile annually a list of all eligible ordained men who indicate to them an interest in each particular area of the church's work, and make this resource available to the boards and committees of Synod.

Finally, we recommend:

19. That the Study Papers of this committee be printed in the Appendix to the Minutes.
20. That this committee be discharged, and a new planning committee be appointed by the Synod of 1985.

Respectfully submitted,
J.D. Birdsall
Roy Blackwood, Jr.
Robert E. Catloth
Robert M. Copeland, Chairman
John O. Edgar
Gordon J. Keddie
Robert H. McFarland
Wayne R. Spear

STUDY PAPERS

Committee on Denominational Programs, Priorities, and Financial Policies

Note: *The following papers were prepared for the use of the Committee, and were not originally intended for wider distribution. During the course of its work, however, the Committee concluded that an exhaustive Report covering all aspects of the problems addressed was not feasible, and that members of Synod should have access to the considerable study which had been done. All of these papers were debated by the Committee; however, none has been officially adopted, so all remain the responsibility of the authors.*

1. TASKS AND PRIORITIES

Wayne Spear

This paper was assigned to consider the following questions:

1. What is Christ's assignment to His church, in 20th-century America, and specifically to the RPCNA?
2. What justification is there for the continued separate existence of the denomination?
3. Whom do we exist to serve? (i.e., who is our constituency?)
4. On what bases can the Church assign priorities?

I. The Task(s) of the Church

The first question requires an answer only to its first part. Christ has given to his church an unchanging assignment, which is set out in Scripture. Circumstances do vary in some degree, as do the opportunities and resources of the church at different times and in different places. The church can never repeal any part of its Christ-given task, nor take upon itself duties which have not been assigned to it in the Bible. This is the clear position taken by the subordinate standards, which make Scripture the rule of faith and obedience, and Christ the only head of the church (WCF I/VI; DT XX.2.)¹ It is not proper, then, to assert that the RPCNA has a special assignment which differs from the legitimate tasks of other denominations. We are to seek to be just **the church**, living in obedience to Christ's word.

¹Abbreviations are as follows: WCF—Westminster Confession of Faith; DT—Declaration & Testimony; BCG—Book of Church Government; Cov 1871—Covenant of 1871.

Christ's assignment to his church may be summarized under four headings: evangelism, worship, edification, and ministry of mercy. These are so obviously taught in the Bible as functions of the Church that no long discussion or vindication is necessary. What will be done here is to list some basic Scripture texts relating to each, and then to list the places where each task is expressed in the subordinate standards. To save space, this will be done in outline form.

A. Evangelism

Scripture: Matt 28:18-20; Acts 2; 13:1-4; 14:26,27.

Standards:

WCF XXV'iii: for the gathering . . . of the saints

Cov 1871, Sec 5: We hereby dedicate ourselves to the great work of making known God's light and salvation among the nations.

BCG I/4; III/6; III/11.

B. Worship

Scripture: Deut 4:10-20; I Pet 2:9; Heb 12:18-24 (the idea of church as worshipping assembly; cf. E. Clowney, **The Doctrine of the Church**, 11-14), Acts 2:42-47; I Cor 1:2; 11:17-14:40.

Standards:

WCF XXXVI/ii: Saints by profession are bound to maintain a holy fellowship & Communion in the worship of God. WCF XXV/iv.

Cov 1871, Sec 1

DT XXII, The end of church fellowship . . . is to maintain the ordinances of Gospel worship in their purity. DT XXIV.

BCG I/4, III/11.

C. Edification

Scripture: Eph 4:7-16; Col 3:9-16; Rom 12:4-16

Standards:

WCF XXV'iii: perfecting of the saints

WCF XXVI/i, ii: performing such other spiritual services as tend to their mutual edification

WCF XXX: Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from the like offences . . .

DT XXXII/3,6; XXXI/4; XXXII.

BCG I/4: to build them up in their most holy faith, and train them to be faithful witnesses for Christ in all his offices.

D. Ministry of Mercy

Scripture: Acts 6:1-7; I Tim 5:3-16; I Cor. 16; II Cor 8,9; Jas 2:14-16.

Standards:

WCF XXVI/i, ii: relieving each other in outward things, according to their several abilities and necessities.

DT XXXII/3 (ministers and elders to visit the sick)

BCG V/4: (deacons) looking after members of the congregation who are in need.

See the report and overture on the office of Deacon, Minutes of Synod, 1974, pp. 78-83.

According to the Scripture and the subordinate standards, these four, and only these, are the permanent and unchanging tasks of the church. All that the church properly does may be placed under one or more of these headings.

It might be argued, particularly from the distinctive constitutional documents of the RPCNA, that there is a fifth fundamental task of the church, set forth in Chapter XXXIII of DT, viz., "Testimony-bearing." This duty is emphasized in the Covenant of 1871, Sec 3, 4, & 6. The Testimony lists as the first end of church fellowship, "to exhibit a system of sound principles" (XXXII/3).

Without entering into an examination of the way in which testimony-bearing has been viewed in the church historically, we assert that it is not a distinct task of the church, but rather an activity of the church which is a means of fulfilling the four fundamental tasks. The Scripture proofs cited in DT XXXIII are referring to the task of making God's truth—the truth of the Gospel in its fullness—known to the whole world. It is testimony to Christ, crucified, risen, reigning, and coming again. Proclamation of the truth for purposes of evangelism is testimony-bearing. Declarations of the truth for the edification of believers is testimony-bearing. Instruction in the nature of true Scriptural worship, in order that God's people may worship acceptably, is testimony-bearing. Proclamation of God's requirements of justice and mercy, in order that the oppressed may go free, and the suffering of the needy be alleviated, is testimony-bearing. Testimony-bearing in the pulpit, in the press, in personal conversation and witness, in humble petition and advice to the government, is a primary means by which the church carries out its four divinely-ordained functions.

II. Continued Separate Denominational Existence

Within the last fifteen years there has been a growing experience of fellowship with other Reformed and Presbyterian denominations. During the same period there has been a modification of a number of the positions which previously divided the RPCNA from other churches: i.e., requirements for membership, the practice of close communion, and political dissent. The constitution of the church, and its practice, still contain some features which are legitimate but unfulfilled tasks of the whole Christian church—notably, but not exclusively, the practice of exclusive Psalmody.

Church union does not come about by **fiat**, and no substantive proposal for church union is now before us. A committee was appointed by the 1978 Synod to study the theological and practical steps toward church union. In the meantime, the RPCNA is, by God's grace, a living branch of Christ's church. As such, we must seek to exercise the wisest stewardship possible. At the same time, faced with a declining membership during the whole of the 20th century, we cannot think of "business as usual" or of simply maintaining the **status quo**.

III. The Constituency of the Church

Whom do we exist to serve? Of course, we serve the living God, but the question is rather regarding the particular people to whom he calls us as a church to minister. It is also the question, Where? The suburbs? The inner city? The Midwest? Taiwan? The South? Should our efforts be directed inward, to the revival of our members, and the conserving of our youth; or outward, to those in less pure churches, or to those who are unsaved?

It is wrong in principle for the church to decide that its ministry should be directed to a particular kind of people. Christ's commission is still in terms of "all the world" and "every creature." "The church is to gather into her fellowship those of every race and people who accept Jesus Christ" (BCG 1/4).

Perhaps the church has made a decision, unconsciously, to minister only in certain desirable places, to people "like us." Our city congregations have moved, one by one, to the suburbs. Our pattern of financial aid to congregations has pretty well ruled out ministry in areas that do not show promise of developing financially self-supporting works in a fairly short period of time. Shortly we will have only one ordained missionary serving in our one foreign mission field.

We are limited, of course, in the number of people to whom we can minister. But, where we are located by God's providence, we are to reach all that we can, and we are to do good to all, as we have opportunity. (I Thess 1:6-8; Gal 6:10; Phil 4:10; Eph 5:15,16.)

IV. Bases for Assigning Priorities

If the analysis given above of the fundamental tasks of the church is correct, then evangelism, worship, edification, and ministry of mercy are not optional, and we cannot think of making one of them more important than the others. And we need not do so, for wherever there is a congregation of believers, resources are at hand for carrying out, in some measure, the fundamental tasks. Practically speaking, the church has often neglected one or another of them: the **actual** order of priority is usually: (1) worship; (2) edification; (3) evangelism; (4) ministry of mercy. In principle, we must be committed to all four. Scripture does not establish a priority.

Beyond that, we may suggest three other kinds of distinction which will enable us to make practical decisions about priorities.

- A. We must distinguish (but not separate) between the church as it exists in the local congregation, and the church in a broader sense. So far as authority in determining controversies and hearing appeals is concerned, the presbytery and synod clearly possess higher authority than the local session. Yet in carrying out the fundamental tasks of the church, the local church has priority. It is in the local assembly of believers and their children that there is a regular program of worship, evangelism, nurture, ministry. In the life of the congregation these tasks are most easily integrated rather than being made the domain of specialists. Only as the local congregations show vitality, and the fulfillment of the fundamental tasks, is there any basis for broader, cooperative ministries. The denomination cannot maintain a broad spectrum of church-wide institutions and programs while the congregations stagnate and dwindle. Vitality at the congregational level must be a denominational priority.
- B. There is a distinction between activities and institutions which carry out the foundational tasks of the church, and institutions and activities which assist or prepare for carrying out those tasks. (For example, the maintenance of a theological seminary is not carrying out the church's fundamental mission; at least that is not its main purpose. The seminary exists to train for the church ministers who will give effective leadership in carrying out fundamental tasks.) Seeing such a distinction will not automatically establish priorities, but it will help make the alternatives in a given situation more clear.
- C. We must distinguish between programs which are operating effectively and profitably, and those which are not. Once we have discerned whether a program is intended to carry out fundamental task(s) or to be supportive and preparatory, we can make some evaluation of effectiveness. The criteria for effective-

ness must be biblical rather than, say, numerical. Those responsible for deciding about programs must be willing to make prayerful, spiritual, biblical judgments about effectiveness, and to consider alternatives.

* * *

Part of the Committee's lively discussion of the paper above is reflected in a Response paper by Roy Blackwood. Portions of his Response ("Beginning with the Kingdom") have been incorporated into the Committee Report, so have been omitted below in the interest of conserving space.

2. TASKS AND PRIORITIES: A RESPONSE

Roy Blackwood, Jr.

I am not persuaded yet that the four words used in the previous paper are the best or only basis for evaluating the priorities of the church. For example, among these four words—Evangelism, Worship, Edification, Ministry of Mercy—there has long been a running battle between “evangelism” and “education” (which must be related to Edification in some way), trying to figure out where one leaves off and the other begins. And the question must be asked, Can there even be one without the other? These two could be seen as one. Jesus always mixed His ministry of mercy with His evangelizing. He did not try to witness without meeting physical and social needs and **vice versa**. Jesus did not come down off the cross when He made specific provision for the social welfare needs of His mother, and whenever the church has tried to divide these up and “do” them as separate things, she has gotten into trouble with a “social gospel” that forgot the message of the cross and an evangelistic witness that ignored the social and economic needs of people.

Probably more serious is my concern that we may have left something out—that the four are not “the only” permanent and unchanging tasks of the church. For example, I believe that many of our forefathers would have added a fifth having to do with the Church’s providing a “repository for the truth.” For centuries the Church worked to preserve the manuscripts; now it is the doctrine and history that need to be preserved and recorded. Scripture refers to the Church as “the pillar and ground of the truth” (1 Tim 3:15).

WCF XXV/iii: Unto this catholic visible Church, Christ hath given the ministry, oracles, and ordinances of God . . .

WCF XXXI/iii: It belongeth unto synods and councils, ministerially, to determine controversies of faith . . .

DT XXII/3: The end of church fellowship is to exhibit a system of sound principles . . .

DT XXXIII/1: It is the duty of the church to apply the doctrines of inspiration in stating and defining truth . . .

True, these references overlap with "Edification" and perhaps "Evangelism," but I wonder if they overlap enough to warrant making a distinction between Evangelism and Edification, particularly if we eliminate the idea that the church has a basic responsibility to provide for the preservation and development of Christian doctrine.

The church also has a particular duty or assignment having to do with the ordination or commissioning of men. "Ordain elders in every city." BCG IV/2, 4; V/9; VIII/1, 5; X/12. And the church has a particular assignment to **extend** to the ends of the earth to the end of time. BCG1/4; III/6.

Could we not use the **notae verae ecclesiae** as a basis for evaluating the priorities of the Church? (1) soundness of doctrine; (2) a lawful and regular ministry; (3) due administration of Gospel ordinances.

How effective have we been about (1) teaching the truth; (2) finding and training men for the work of the ministry; (3) sending them out properly commissioned for the preaching of the word, administering of the sacraments and providing for church discipline?

John Knox would have stated the **notae** a little differently: (1) preaching of the Word; (2) administration of the sacraments; (3) exercise of discipline. But the emphasis in the former is more on what the church **does**, whereas in the latter (Knox) it is on what the Church **has**.

In all this, I am not suggesting that we abandon the words Evangelism, Worship, Edification, and Ministry of Mercy. But I am asking that in reviewing and establishing priorities, we would:

1. not be so dogmatic about insisting that these are the only four permanent and unchanging tasks, assignments, functions, duties of the church; and
2. take into consideration not only what the church **does**, but also what she **is**, and especially what Christ has designed her to be.

With reference to our relationship to other denominations and our continuing existence as a denomination, I too am in sympathy with trying to avoid the idea of setting up priorities based on distinctive principles which emphasize how different we are from other churches and how many "errors" they are guilty of. But surely there is a place for a confessional church not only witnessing to the unbelieving world, but also witnessing to other denominations in such a way as to build up the entire Body. It is true that Christ saw all seven of the churches in Rev 1-3 as having a more general ministry just as Church. But it is also true that He said to each one, "I know thy works" and then went on to describe for each one what Don MacNair has more

recently referred to as the “particular” ministry of the particular congregation. The group of churches in Galatia have certainly had a particular ministry with many other churches. The writer of **Naphtali** said:

“While other churches have asserted and contended for his priestly and prophetical offices, the lot seemeth to have fallen upon Scotland to assert and wrestle more eminently than many others for the crown and kingdom of Jesus Christ.”

More recently Visser t’Hooft described a need for this particular witness among the Body of Believers when he said:

“Protestantism stands in a tradition in which the priestly and prophetic offices of Christ have been strongly worked out, in which the kingly office is obscured.”

I believe that the same thing could be said about the singing of Psalms unaccompanied. This is not a particular assignment of the RPCNA which differs from the legitimate tasks of other denominations, in the sense that God wants **us** to do that but not them. God wants them also to be singing His Psalms unaccompanied. And it is proper to assert that the RPCNA has a special assignment to help them to understand this and to learn to do it along with us. It is a general assignment to all churches to “worship,” but within that general assignment there lies a special assignment—a particular ministry God would have us as a denomination to have with other branches of His body.

Current events in Missions seem to verify this point. At Lausanne in 1974, when Western Christians asked leaders of the rapidly-developing, self-propagating church of India if they (i.e., Western missionaries) were even needed in India any longer, the Indian leaders, after long deliberation, replied, “We would not be complete without you.”

Again, what I am pleading for is that we would approach the subject of denominational relationships **beginning with the kingdom**. We should not ask, “What do **we** do that is different from what **you** do?”—because that causes us to see things such as unaccompanied Psalm-singing as a barrier to further relationships. But when we approach it “beginning with the kingdom,” then instead of comparing ourselves among ourselves, we both—and all—look up in order to see what each has that will benefit the whole body. Instead of “your” adopting “my” hymn book, or “my” adopting “yours,” or even our agreeing on a compromise made up of both, we see it as a new opportunity to implement the book God has already written. If any rejections come, it is not a case of our rejecting other believers and having to “testify against” them and their “errors,” because the testimony is TO the TRUTH, not AGAINST the OTHERS.

I suspect that our own weakness and lack of vision and ministry in the field of church extension may be as serious as any of their weaknesses or lack of vision in the field of worship. We have as much to learn from them as they have from us.

“Beginning with the Kingdom”—(See **Report**, section C, para. 3-7.)

I am a pastor and so it is hard for me to think in generalities. But I see direct, practical, specific results of **beginning with the Kingdom** when it comes to the priorities of the weekly congregational programs, and I believe that when these priorities are right at the congregational level, the cumulative effect will help to produce right priorities at the denominational level. Consider several illustrations:

- 1. For example, with our **youth groups**, it almost seems as though by our teaching (and by our organization), we have encouraged separating our youth from their families:

OUR PURPOSES:	WHEREAS GOD’S PURPOSES:
“To keep them busy”	To build family loyalties. Eph 6:1-3 and Prov 23:22
To “keep them involved in the church”	To present to them a cause worth giving their life to
To find a good youth leader who communicates well	To relate well to the friends of a father. Prov 27:10
To provide good fellowship	To see the fellowship as a by-product of more important things. Amos 3:3; 1 Jn 1:7
To give good training and to mix fun and games	To reinforce the training of the father. Heb 2:1, Matt 6:33

2. The same kind of problem with priorities in the church carries over into the Bible School program:

OUR PURPOSES TEND TO BE:

To find willing teachers who will teach the Bible to families

To "teach graded material" and divide up ages

To reach the neighborhood parents through the kids

To post attendance records and compare ourselves with last year

WHEREAS GOD'S PURPOSES:

To train fathers to teach. Dt 4:9; Prov 1:8

To keep and build families together. Prov 12:2-5; Eph 4:15-17

To reach the fathers and through them their families. Mal 4:6

To set spiritual goals having to do with:

Content: What (Scripture) we **know**;

Conduct: What we **do**;

Character: What we **are**.

3. And it carries over into our Church services:

OUR PURPOSES:

To bring in others for a "public" service where they can hear the gospel.

To keep the church full.

To preach sermons that provide "good food for thought"

To have "special interest" services

To "observe" communion regularly

To "have" a pastoral prayer

GOD'S PURPOSES:

To "feed my sheep" (Jn 21:16) because it is mature sheep who reproduce sheep.

To increase maturity and purity. Col 1:28-29; Acts 5:13-14

To give direction for action. Jas 1:22-27

To hear confirming testimonies. Ps 19; Mt 18:16; I Cor 14:24-25

To have regular self and corporate personal examination.

To encourage personal participation in prayer. Acts 2:42

4. And in our music ministry:

OUR PURPOSES:

To get a good precentor
who will help us lift our
voices to God

To train a good choir

To buy Psalm Books for the
church building

To be thankful for people
who have special talent in
music

To evangelize with music

GOD'S PURPOSES:

To raise our spirit in praise to
God. Eph 5:18-19; Ps.
40:3

To make sure every Christian
has some training in music.
Eph 5:19

To make sure every family
buys their own Psalm
books to **bring** to church
with them each week. 1
Cor 14:26

To be thankful for contrite
people who know the
meaning of worship

To worship God with music.
Heb 2:2; Col 3:16

5. With regard to prayer meetings:

OUR PURPOSES:

To demonstrate faithfulness
by "coming out" to prayer
meeting

To "have **midweek** prayer."

To ask God to heal all sick

To share all your prayer
needs

GOD'S PURPOSES:

To combine prayer with any
meeting. Acts 2:42

To call special times for
prayer and fasting. Acts
12:12

To discern the causes of sick-
ness. Ps 90:10; 1 Cor
11:30; Jn 9:2

To concentrate on special
need(s). Jas 5:14-18

6. It also applies to Missions:

OUR PURPOSES:

To send "our" missionaries

To send many candidates

To raise their support for them or have them line up their own personal support

To send out families who will become one with the people

To limit the message to the Gospel so the culture won't be changed

To be a Women's Missionary Society

GOD'S PURPOSES:

To pray for **God's** missionaries

To send **proven** candidates. Mt 9:37; Acts 13:2-4

To have the message, and to have those "ministered to" to support the teachers. I Cor 9:14; Phil 4:10-14

To ask God to use us in His development of self-supporting churches. Mt 28:19-20

To establish God's principles of living regardless of what that does to culture. Dt 4:6; I Pet 4:1-6

To be a Society of Women Missionaries—i.e., not asking anyone overseas to do anything overseas that I'm not doing in my own country

7. And our weddings:

OUR PURPOSES:

To emphasize leaving parents in order to be joined together

To provide church wedding for church members because they deserve them: they grew up in the church

To serve the community, hoping to gain new members

To prove our acceptance of all: even remarrying of divorced people

GOD'S PURPOSES:

To unite two families. Gen 2:24; Dt 25:5-9

To demonstrate spiritual truth. Isa 62:5; Rev 22:17

To keep the message of the church and of marriage pure. Ezek 44:3-7; Acts 5:13

To demonstrate God's purposes and power in marriage. I Cor 15:10; Titus 2:11-12

With few exceptions, the items in the left column are not totally wrong; there is some truth in the left column. And the items in the right column do not paint the entire picture, and the Scriptures may not be well-founded and they may not show a clear relationship to the idea of "beginning with the Kingdom." But we are talking about PRIORITIES IN METHODS: and I believe these examples illustrate how a change in priorities in the practical programs or METHODS of the individual congregations would go far toward the establishment of priorities for the denomination.

This approach to the whole subject of priorities would not eliminate the necessity for Synod to act. But it seems clear that unless we (the Committee) can project and recommend practical applications in terms of congregational **methods** for Synod's actions, our findings will not be of much value.

Please do not consider these suggestions to be a substitute for Paper No. 1. I see it as being an **addition** to that background. If Paper No. 1 could be characterized by the words, "What the Church Does," then I'm suggesting that we must also take into consideration "What the Church Is" or better yet, "What Christ Has Designed His Church To Be," in our evaluation and establishment of her priorities.

"Beginning with the Kingdom" brings into focus three other factors:

1. **MOTIVATION—why** the Church does whatever she does. The question must be asked, "How clearly can we see a direct line of bearing between our **motives** in Evangelizing, Worshipping, Edifying, Ministering in mercy, &c., and those reasons which were in the mind of Christ for His dying on the cross and for His building-up of His church?" His work of redemption lies at the very origin of His kingdom. Using the power and authority bestowed upon Him as a direct consequence of the cross, He brought His church into existence in order to apply the benefits of that redemption which He has worked out. There are many good things that the Church could become involved in doing. But the more direct and immediate relationship we can see between any particular function of the Church, and His reasons for dying on the cross, the higher the priority to be assigned to that particular function. Is it "our cause" or is it the "cause" or reason for the Kingdom of Christ?

2. **METHODOLOGY—how** the Church does whatever she does. Christ has indicated that His Kingdom is a spiritual Kingdom. Its objectives, methods, means and personnel are "spiritual." Thus we must ask, "Can we see a similarity or relationship between the methods used by the Church in her Evangelizing, Worshipping, Edifying, &c., and the methods prescribed by Christ in His building of His Kingdom? Can we see a standard of developing spiritual maturity on the part of all those involved in the work of the Church? Are we trying to build

Christ's Kingdom (and Church) using our methods; or are we really trusting Him and His methods?

3. **VISION—where** the Church does whatever she does (where, sociologically as well as geographically). Can we see the variety and extent of our vision and activities in Evangelizing, Worshipping, Edifying, &c., as being a direct reflection of the variety and extent of the Kingdom of Christ?

There is a sense in which people are the Church and to that extent, the priorities of individual church members are the priorities of the Church. They may not be what they should be, or what Christ wants to have them be, but they go far toward determining what the priorities of the Church actually are. Our objective is to see the motivations, methods, and visions of the people drawn more and more into line with the motivations, methods, and visions of Christ in His building of His Kingdom—that it might be “on earth as it is in heaven.”

The evaluation of the activities of the church on the basis of each of these three factors is profitable in our study of Priorities. But in **comparing** the three a more important point comes to light. I believe it can be shown that our least or lowest priority has been with that third factor, having to do with Vision or Church Expansion and Extension.

The mind of Christ has been the motivation, or at least the desired motivation, of Reformed Presbyterians throughout the years.

The methods of Christ have been carefully researched in Scripture and discussed at length in our Church courts, and written up in detail in the Constitutions, especially with reference to Worship, Evangelism, etc., although the results of that study have not always been well followed.

But from the earliest days, before John Inglis and John G. Paton were sent out to the New Hebrides, the Church has struggled with vision having to do with Missions and Church Extension. I do not know of any study on Missions and Church Extension which would compare with our studies and discussions on Worship and Evangelism. The history of our missions and church extension indicates that it has always been a struggle. Almost without exception, our most effective overseas missions have been resisted in the church courts when they were getting started. We have tried to include Church Extension or Missions under the heading of “Evangelism,” but the history of our emigration to America indicates that we can have some kind of Church Extension (at least for a while) without much evangelism. And there are many instances of Evangelism that did not result in Church Extension. I am not surprised that we cannot find references to support this assignment of the church in WCF or DT or BCG. They are not there. And that too is a further indication of how far down on the priority list this function is. Statistical trends further verify the point.

I am afraid of developing a Ministry of Mercy without beginning with the Kingdom and Church, because others have established medical and inner-city ministries that became more social-welfare organizations than Church.

We cannot read about the extension of His Church, beginning in the Garden of Eden, continuing through the Old Testament, and hear Him say, "I will BUILD my church," and watch Him keep on doing that through Acts and all the Epistles, and then promise to keep on BUILDING it to the very end of time in the book of Revelation, without knowing that it is of major concern for Him. And since it is on His heart, then it must also be the assignment, function, duty and task of His Bride.

The continuing expansion and extension of His Church is clearly on His heart. It is written large on the pages of Scripture from Genesis to Revelation; yet it continues to be one of the weakest and lowest items on our priority list.

* * *

3. SCRIPTURAL PRINCIPLES OF FINANCE

John O. Edgar

In the following paper, Mr. Edgar examined stewardship in Scripture and history. Subsequently, much of the same information was covered in rather more detail in a later paper by Mr. Keddie (No. 5 below). Mr. Edgar has therefore requested that most of his material (some 75% of the paper) be omitted. The remainder, dealing with the question of endowments, is retained at the request of the committee.

We were also asked to consider the matter of endowments. There are some who strongly object to endowments, declaring that all monies should be spent immediately—that nothing should be held in reserve. The Bible does not speak directly to this subject. It is evident that there was a central storehouse to receive gifts for the Lord—"bring ye all the tithes into the storehouse." But how much of the goods being held were the gifts of living donors and how much by those deceased we have no way of knowing.

Looking at the issue from a practical standpoint, the subject must be considered in terms of our present culture and its complicated economic system. People in Bible times, to a large degree, had a "hand to mouth" existence. Conditions then were far different from today. The world population now numbers in the billions, and as people have increased in numbers they have congregated in cities. It would be virtually impossible for so many people to live under an agricultural economy such as prevailed in Bible times. When people do not live directly from the soil, there must be an elaborate system for the distribution of goods and this in turn requires some system of banking.

In Bible times, older people were cared for by their children. It was a system which may have worked well under an agricultural economy. In some cases parents are cared for by their children today. But it is also true that almost everyone today has some form of savings for old age, whether in the form of personal savings, life insurance, pension system, or government programs of security. Are we ready to say that people today should make no provision for the future, but to let each generation take care of its own? It appears to be necessary that some form or system be used to hold funds for the future. It is important that provision for the older person be provided daily. The only way this provision can be assured is by money which has been set aside for retirement. But even today there are some who have made little provision for the future. Money is spent as fast as it is earned or acquired, or in the case of installment buying, is spent before it is earned. Many become dependent upon charity because of improvident habits. It may even be true of some Christians who misuse the promise, "The Lord will provide."

Much of what may be said for the individual laying up for the future may also be said for the church. It seems only reasonable that under our present economy a church should make provision for the future. There must be a financial base in order that the church may properly meet her financial obligations. If the church were to operate on the "spend immediately" basis, no provision could be made to guarantee salaries for the church ministers or missionaries. Let us ask whether the church should have a pension system for her ministers and missionaries. A great majority of those in secular occupations have a guaranteed pension. The reason they can have a pension is that pension funds have been established to make those guarantees. Suppose that in industry, nothing were to be set aside for pensions but that the company would promise retired workers a pension out of the company's profits each year. Is it any more reasonable to propose that in the church there be no endowments guaranteeing a pension fund, but that retired church workers be paid a pension out of whatever happens to be available after other bills have been paid? The reasons for having an endowment to guarantee pensions may also apply to other departments of the church such as home and foreign missions and the seminary. It appears that under our present economic system, it is essential that the church hold certain funds in the form of endowments to provide the necessary financial base.

Unfortunately, not all investments have been handled efficiently. A deep responsibility of stewardship rests upon the agencies to whom the care of funds has been entrusted. It is likewise true that many endowments have been invested effectively, and it is because of the return from those investments that the church is able to carry on so extensive a ministry today. "Blessed are the dead who die in the Lord

from now on. Yes, says the Spirit, they will rest from their labors and their deeds will follow them." (Rev. 14:13.) One way in which a believer's deeds may follow him may be in the form of money which he has invested in the future of the church's work.

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Paper No. 4, like No. 3, was completed in November 1978 in response to the initial committee assignments. Mr. Blackwood's approach differs markedly from the two related papers (3 and 5), and is reprinted in toto.

4. SCRIPTURAL PRINCIPLES OF FINANCE: GIVING, GETTING, MANAGING

Roy Blackwood, Jr.

It is very important that the Synod of the Reformed Presbyterian Church would conduct her finances on the basis of principles of finance found in the Scriptures because God has said that He associates our ability to handle spiritual matters with our ability to handle financial matters:

"If you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Luke 16:11

That principle was illustrated in Solomon's life. When he prayed for wisdom, God **also** gave him wealth. We need to beware of asking first for the wealth and then second for the wisdom to know how to use it. And it is also true that what our physical fathers and families see our church fathers doing, will have an important influence on what they do. What Synod does with her finances and how she does it will have a direct bearing and a very practical influence on Presbyteries, Congregations, families and individuals.

Our financial policies and practices should be made to conform to our Reformed profession. God has said that He is very much involved in all our finances. Perhaps here more than in any other area we are in danger of thinking with an Arminian mentality rather than a Reformed mentality. Many trends today are toward a more tight regulated economic system, whereas God has said:

"But thou shalt remember the Lord thy God; for **it is He that giveth thee power to get wealth**, that He may establish His covenant which He swore unto thy fathers, as it is this day."

Again He said:

"I (i.e. wisdom) lead in the way of righteousness (i.e. doing God's work in His way) in the midst of the paths of judgment: **THAT I MAY CAUSE THOSE THAT LOVE ME TO INHERIT SUBSTANCE: AND IT WILL FILL THEIR TREASURES.**" (Prov. 8:20,21)

We might be justified in interpreting these statements about "inheriting substance" and "filling treasures" to mean that the Church could expect God to send bequests, but the point just now is that it is God who works directly to send all the "substance" and the "treasures." It is our sovereign Lord who puts it into the hearts of people to want to give both substance and treasure.

And there is a difference between the influence the money will have when it is God who sends it, and the influence it will have when it is man who uses his own means for getting it. Because, when the Lord sends the money it will always bring blessing and not sorrow.

"The blessing of the Lord, it maketh rich and addeth not sorrow with it." Prov. 10:22

Many churches have wrestled (at the local, Presbytery and Synod levels) with inheritances and treasures which have brought much sorrow over many generations to their ministry, until some would say in effect, "we will not permit the church to inherit any substance or to have any filled treasure." But we need to be careful to make a distinction between man's means of acquiring and God's means of giving; between use and abuse; between reacting to man's abuses and responding to God's principles.

However, the important principle that is illustrated by all three of these references (Deut. 8:18, Prov. 8:20,21; Prov. 10:22), and many others that could be found is that it is God who operates DIRECTLY in the providing of the necessary funds. This is the Reformed Doctrine of the Sovereignty of God made real to man through the Lordship of Jesus Christ as it applies to the practical business of money and property. God enjoys demonstrating His power through the providing of money, He proves His love, and He provides careful guidance for His programs for the church through the granting (or withholding) of

treasure and substance and He always does it in such a way that it adds true riches with no sorrow. It is all to the praise of His Sovereign Grace! We think and speak accurately on this subject when it has to do with His providing of His salvation for the soul, but we tend to forget to think this way when it comes to His providing of His finances for His church. We tend to think of it as being our providing of our finances for our Church. And then wonder why we fail and are frustrated and miserable in our financial bondage. We think and speak (accurately) of the down-from-Godnessness of the Scripture and of salvation for our souls but we tend to think and speak of the up-from-mannessness of money and finances. We open ourselves to the charge that we think like Calvinists on the subject of salvation, and Arminians on the subject of finances. We spend more time reasoning with the finance committee over new ways to get more money, than we do spend thanking God for the actual increase in giving that **has** taken place, and studying the origin and objectives of that new giving in order to become more sensitive to His Sovereign Guidance in establishing the ways and programs of the Church for the future. At times it could appear that we had established our Budget and were expecting God to follow in our budgetary steps instead of our following Him and His guiding of our ways. We need to become as sensitive to God's Sovereign Grace in the matter of money as we are in the matter of the salvation of souls. When we fail here we become financially bound instead of financially **FREE**. It would be accurate to say that many in Synod see us in a position of financial **BONDAGE** rather than financial **FREEDOM**.

Looking further into the subject of finances, we find God has actually told us why He is interested in controlling our finances. God has stated certain desires or particular purposes or reasons for wanting to be involved in all our financial thinking and planning. These desires can be seen as being a basis for **GOOD POLICIES** for church finance. It becomes clear throughout the Bible that God not only **can** provide for His people and His programs (the work of His Kingdom), but that He **delights** to do so. He has stated four reasons for His continuing interest in and control of our finances. These reasons are important factors in the formation of our policy, the development of practices, and the discernment of personnel we select to handle church finances. Any violation of these purposes or policies would help to account for our financial bondage.

1. God delights in providing **IN ORDER TO PROVIDE FOR BASIC NEEDS OF LIFE**. God has said that He takes the responsibility for providing the necessities of life for those who seek Him.

Matt. 6:31,32 "Therefore, take no thought saying what shall we eat? or what shall we drink? or where withal shall we be clothed? For your heavenly Father knoweth that ye have need of all those things."

And the records in Scripture of God's provision for Israel and the prophets in the Old Testament, and His provision for the Christians and the apostles in the New Testament offer proof of this point covering hundreds of generations of people. We need to be very careful in our allocation of church funds and in our corporate influence on "the setting of salaries" to make sure that we are in direct harmony with God's policy here.

2. God delights in providing finances for His people because that is **ANOTHER MEANS OF HIS CONFIRMING HIS PRESENCE, LOVE AND POWER**. Throughout every new generation men, women and children have found in God's provision up-to-date and practical reasons for knowing that God is there and that He does hear and answer prayer. They have a fresh or current reason for praising God—a "new" knowledge of God—as He answers their prayers by supplying a specific need at a particular time. And God has invited us to do that.

"Prove me now with this (i.e. money given to God) and see if I will not open to you the windows of heaven and shower you out a blessing that you shall not have room enough to receive it."

Mal. 3:10

And in II Chron. 16:11, God described the way,

"the eyes of the Lord search back and forth across the whole earth looking for people who hearts are perfect toward Him, SO THAT HE CAN SHOW HIS GREAT POWER IN HELPING THEM."

We need to be very careful in our pooling or budgeting of funds, and in our handling of invested funds to make sure we do not negate or neutralize this policy of Scripture—to make sure that those receiving the funds recognize the allocation of those funds as a confirming of **God's** power.

3. God delights in providing finances **TO UNITE CHRISTIANS**. He uses the needs of one Christian and the generosity of another, to bring the two of them together while they are still here on earth. For example, God directed the Apostle Paul to take up a collection among the GENTILE Christians to supply the serious needs of the JEWISH Christians. And he described it this way:

"At present, your plenty should supply their need and then at some future date their plenty may supply your need. In that way we share with each other as the Scripture says, 'He that gathered much had nothing over and he that gathered little had no lack.' "

II Cor. 8:14,15

We need to be especially careful to see to it that our pooled or "Budget" funds do not erase the personal (responsibility-dependence) relationship that God was so concerned to establish in this instance here. Similarly, we need to be concerned lest our "regular" giving to the Budget dissuade us from the "special need" kind of giving that prompted the Gentiles in other countries to give to the Jews in Jerusalem. Whether the government (IRS) will keep on permitting "designated giving" as a tax-deductible item or not, it would appear that God has authorized it and required it in His Word for His people.

4. God delights in providing finances **TO CONFIRM THE DIRECTION** for His witness and work through us as a Church. We propose a plan or project or program, but it is God who disposes. And one of His means of disposing is either by the granting or the withholding of the means for implementing it. Hudson Taylor said "God's work done in God's way will not lack God's support." And Apostle Paul said:

"My God shall supply all your needs according to His riches in glory by Christ Jesus."

Phil. 4:19

And yet supposing for a moment that God wanted the Reformed Presbyterian Church to withdraw from some one of the major programs (e.g., Seminary, College, Foreign Missions, Home Missions or Witness Committee) and was actually displeased with any "missspending" of His money for that project because we kept on providing Budget money for it. With our present plan of paying out of pooled "budget" funds, how would we ever know until the entire "pool" were depleted? And when we propose a new mission field or ministry, how can we do it in such a way that the giving (or lack of it) to that new mission will become a confirmation (or else not) of that mission being God's plan for us, or for us at this time?

Of these four reasons that God has actually stated for wanting to be immediately involved in our finances viz.:

1. To provide for our necessities of life.
2. To confirm His power
3. To unite Christians
4. To confirm direction

At least numbers 2, 3, and 4 could be seriously neutralized by the pooling or collecting and allocating of budgetary funds at the national level. In fact, if we are not very careful, the allocation of budget monies could begin to be more a confirmation of the power of the Finance Committee or of some Board or permanent committee of Synod than of God. Or it could become more a case of uniting specific people to an impersonal organizational element called a "budget" or a "board" or "committee" than to the individuals who actually did the giving. Or it could negate or rule out the possibility of God's confirming (or else not) the direction or timing for a program or a person. (Pooled funds could be misused to press through a program or to pay a person that God did not provide for, or it could be seen to be more of a "confirmation" from the Finance Committee than from God.) In all this, of course, we say that we believe that the Board or Committee **will be** God's means, but we must be very careful in so saying to avoid short circuiting or bypassing the individual and his sense of responsibility, so that he begins to think, 'we'll let "the Budget" or the "Finance Committee" or "The Board" meet that need.' Nor is it good by our thus defaulting to invest undue responsibility and power in a Treasurer or a Board or Permanent Committee. "Power corrupts and absolute power corrupts absolutely" and that is even more true in the Church than in the State. Perhaps more true of Church finance than of any other subject. Permanent committees or Boards throughout Church history have tended to become a kind of **imperium in imperio** which jeopardized the whole Presbyterian form of government. Always the plea is for continuity of policy and greater efficiency, but that very continuity and efficiency is the responsibility of the entire Synod, not just a few experts. We dare not avoid personal responsibility. We ought not to be encouraged to avoid it. Church history indicates this has been a special problem for church finance. Those treasurers who write the checks, and the Boards and Committees who administer funds tend (without being aware of it) to take to themselves comptroller powers and those who receive those funds tend (without being aware of it) to submit or defer to those from whom they receive them. The giver and receiver have little sense of relationship and thoughts of God or thanks and praise for Him are all too often forgotten.

And violation or infringement of these four policies or reasons that God has actually stated for wanting to be involved in our finances would help to account for our financial bondage. When our financial policies are "in line" with His, that will go far toward bringing us financial freedom.

Looking still further into the subject of finances, God has given us in His Word guidelines for the development of **GOOD PRACTICES** of Church finance. In private life there are at least seven factors that can keep us in such financial bondage that we are hindered from accomplishing God's purposes and they can also be seen to apply to Church life. In each case the counterpart becomes an important factor in the development of financial freedom.

1. **The indebttness** that God condemns in Prov. 22:7 is corrected by having no bills past due as God has commended in Rom. 13:8. It is a tragic fact that the business world considers churches to be one of the very poorest credit risks. God never authorized a building program in Scripture (not even Noah's) without providing the money/materials **BEFORE** the building began.
2. **The pressure of bills** that are involved in having every penny budgeted ahead of time is condemned by God in Matt. 6:24-34 and the alternative of not being pressured by in-coming bills is commended in I Tim. 6:8. God wants His people **free** of all such entanglements.
3. **Building my life around money** as it is described in I Tim. 6:9 is contrasted with relating all my financial dealings to His work and His reputation as it is described in I Cor. 10:31. God wants us to see the year's income or giving as being more a case of God's maintaining of His reputation than it is a case of **our** achieving of **our** budget in order to provide the money to carry out **our** program for this year.
4. **The kind of concern over investments** that God condemns in Matt. 13:22 is countered by His commands about our making investments in eternity in Matt. 6:19 and Gal. 6:10. It may seem very far fetched to evaluate requests for money in terms of which one will be the better investment in eternity, but nothing else will even matter when we actually stand before God in eternity to evaluate our use of personal funds and our personal influence in the assignment of corporate (church) funds.
5. **The kind of entanglement in business** that God is condemning in II Tim. 2:4, is countered by keeping business in the **right** priority as He has asked us to do in Matt. 6:33 and in His commending our doing all things decently and in order.

There is a difference between a church and a business. No matter how it is considered, there must always be a difference between

a business which must show a profit in dollars or other material assets at the end of the year—(or else be condemned by the Master as being unfaithful)—and a church which demonstrates its faithfulness and efficiency by an entirely different result. Churches are responsible for good stewardship of funds God has entrusted to their care, but they are **not** in the money-making business. Churches have been struggling with these entanglements ever since the days when the Church of Rome began to amass her wealth. Every businessman being invited by the church to any position of major importance in Church finances should be asked to explain the difference between a church and a business in order to help us avoid becoming “entangled” in business.

6. **God’s condemning of the “get-rich-quick”** schemes in Prov. 28:22 is further strengthened by His commanding us to **avoid** those schemes in Prov. 2:11, and balanced by His commending of good stewardship.

But I do not know of anyone telling us what a “reasonable” rate of return for invested church funds should be. Do Synod’s Trustees have a figure in mind, and if so, where did they get it? And how do they set it or monitor it?

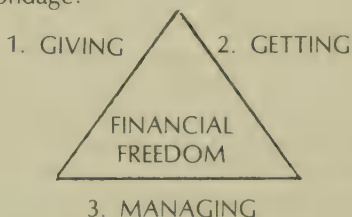
7. **God’s condemning of guilt from financial unfairness** in past business dealings in James 5:1-4 is further strengthened by His commending freedom from condemnation of past business dealings in Acts 24:16.

Have we ever looked carefully as a Synod at our past financial dealings with Scotland and Ireland? Have we always dealt fairly with employees of the church or with other churches? Could anyone “from without” say to us “Does your church teach, ‘thou shalt not steal?’” This subject needs to be researched thoroughly and if we find evidence of unfairness in past business dealings, it would go far to explain our current financial bondage and the only way of attaining financial freedom would be by confessing that sin to God, receiving His forgiveness, making restitution as required, and then going on to rebuild on those principles of Scripture which will bring financial freedom.

Many of the policies and practices of financial freedom described so far can be summarized under three main headings:

1. Giving
2. Getting
3. Managing

These three subjects can be seen as the three sides of an equilateral triangle. When they are kept in balance they go far toward establishing financial freedom. If some one is neglected or over emphasized, the figure goes askew and the freedom is "squeezed" in such a way that it becomes bondage:



1. **GIVING:** There is warrant in Scripture for three kinds or areas of giving.
 - A. To God, e.g. Mal. 3:10
 - B. To the poor (the necessities of life)—Prov. 18:17
 - C. Distributing to the necessity of Christians—Rom. 12:13
2. **RECEIVING:** There are statements in Scripture about receiving from three different sources:
 - A. From diligent work—Rom. 12:11 (This would include current receipts)
 - B. From other means—Prov. 31:13 (This would include bequests, inheritances, and investments)
 - C. In answer to specific prayer—Phil. 4:6
3. **MANAGING:** Has to do with policy, practice and personnel.
 - A. Promptness in paying bills—Prov. 3:28
 - B. Shopping for the best buys—Prov. 31:16
 - C. Developing sales resistance—Prov. 20:14

We would have a Scriptural base for evaluating the **entire** financial program of the church as it now is by reviewing all income, expenditures and investments in the light of these three headings. We are being subjective when we begin first with the giving, then to second to the receiving and finally third to the managing. But that outline can be seen to fit within our Reformed theology. Subjectively, our response to God is to begin by Giving. **God** begins by providing and **we** begin by **Giving**. Then, second, we go on to the subject of getting or **receiving** and why and how He wants us to do it. Third, we think about **Managing**. "He first loved us and gave Himself for us."

We would have a Scriptural base for evaluating the "balance" of the current annual budget by reviewing it in the light of the first two headings: (Giving or Outgo, and Getting or Income).

GIVING:

has to do with total amount of money paid out by the church each year. It would be relatively easy to isolate from all budget expenditures the two items having to do with giving: i.e.,

1. giving to the necessities of the poor, and,
2. distributing to the necessities of Christians.

Although I cannot remember ever seeing any such review or evaluation of our giving program, I fear we might find we are not really doing much about giving to the poor. Money now identified as "salary" could be added up under the heading of "distributing to the necessities of Christians." There could be warrant from the provision God authorized for the Levites in Old Testament, for considering the money given to ministers and missionaries as being a "distributing to the necessity of believers" INSTEAD of a "**paying** of their **salary**."

It would not be as easy to see how the Church can give the third item. How can a church give specifically "to God"? As a church we are very careful about our giving of praise to God and we're careful to insist that whatever we give is to be given out of a cheerful heart "as unto the Lord," but Mal. 3:10 seems to me to be asking for something more than that, lest we be robbing God of a 1/10 portion of money that is actually His and is to be given more directly to Him. If we can rob God as private moral beings, then there would always be the possibility of our robbing Him as a corporate moral being. More positively, if we as individuals can give 1/10th directly "to God," then we as a Corporate Being called the Church (His Bride) should be able to find some way to give 1/10th of our total Church income directly "to God." The answer to this probably lies in a closer study of the Temple Tax, its origin, and how it was used and how Jesus interpreted and applied it. Certainly it is from Mal. 3 that if God wants us to do this—and we don't—then He will give to Satan and his "devourers" the right to collect from us what is rightfully His (God's) and if God were doing that then we would find ourselves in the same kind of financial bondage that Israel was in during the time of Mal. 3. In my opinion, there are enough similarities between our own attitudes and circumstances and the financial bondage of Israel in Mal. 3 to warrant further study on this particular point.

It would be a refreshing approach to church finances and one that could lead to new policies in the development of closer relationships between our theology and our finances to evaluate the total annual outgo or giving program of the church in terms of these three subheadings (to God, to the poor, to believers). It could

result in our finding some new items for Budget that had been overlooked and it would surely result in some changes in amounts budgeted.

RECEIVING:

has to do with total annual **income**. It includes all money coming in from all sources. **First** are the current receipts, the regular weekly offering coming directly from the offering plates. They are the direct result of what God has put into the hearts of His people to want to give, and the physical strength or health, the mental wisdom and free enterprise opportunity He has provided for them. They are directly related to the regular weekly giving of every member of the church.

Second come the "other means" which surely must include the "inheritances" or "bequests," the lump sum giving from special sources—sale of property, etc. This would include income from investments.

Third are the special emergency needs where specific prayer is made for specific needs (e.g. The Jewish Christians in Jerusalem providing for Gentile Christians in Corinth, and CYPUs providing Sam Boyle's Jeep for China).

Again, I cannot remember ever seeing any evaluation of the total annual church income based on these three (scripturally designated) subheadings. I have heard of individuals who made some effort to figure out what percentage of the total annual income came from investments and what from "live giving," but it was usually an offhand comment, sometimes disparaging or critical, about funds from "Dead Sources" **versus** funds from "Live Giving." And I've never seen any serious study of **totals or percentages** that would indicate planned priorities, or that could bring to light guidance from God.

I've never heard us as a Church thanking God for the health, business knowledge, and heart-to-give that He puts in men with the gift of giving. I've never heard us asking Him to build our businessmen into millionnaires as He did with Abraham, Isaac and Jacob. I've never heard us teaching the giving of the tithe as a weekly reminder that it **all** belongs to God. I've never heard us exploring the "other means" available to us as a Church for receiving funds. I've seldom heard us as a church praying for specific needs. Of these three we've probably done more with the regular giving and the inheritance or other means than with the special emergency needs. But surely there is need for research and education in all

three areas and God may well be saying, "Ye have not because ye ask not." Study and teach my plans for providing for my work.

"If ye then being evil know how to give good gifts to your children, HOW MUCH MORE SHALL YOUR FATHER WHICH IS IN HEAVEN GIVE GOOD THINGS . . ."

MANAGING:

has to do with personnel, as well as practices or procedures.

With reference to personnel in church offices, God has established the policy very clearly in 1 Tim. 3:5:

"If a man know not how to rule his own house, how shall he take care of the church of God?"

That same policy is to be seen in Luke 16:11:

"If you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

We are careful to apply these instructions to the more intangible aspects of honor, respect, reputation, etc., of a man in his relationships to his family when we elect him to the office of an elder, but surely we are not warranted in forgetting it when it comes to the point of electing a man to a position of responsibility for the finances of the denomination. If he has not ruled his own financial household well (business and personal finances), then how could we promote him to a position of special influence in the finances of God's Household? Why should we expect him to handle well \$3,000,000 of church business if, say, his own personal business were consistently in the red? We may not need to call for a "statement of personal worth" or a copy of his last tax report, but we surely need to know more than what we can see of the man at Synod, and more too than we can hear from him about himself, before we elect him to a financial responsibility—to the Board of Trustees, or to the Finance Committee (if it is to be a Permanent Committee), or to the position of Treasurer (if he is to have any Comptroller powers in that office). We do not hesitate to "examine" elder candidates on the subject of their ruling well in their own households; why should we hesitate to "examine" candidates for these financial positions?

With reference to practices, how can we justify **lending** money either to congregations or to individuals who are "brethren" in the light of the many scriptures concerning "usury" and lending or borrowing? Scripture does not seem to make any distinction between a low rate of interest and a high rate. The only distinction I can see is between **no interest** and **usury** (which was not to be charged to the brethren). If we are doing what God said not to do, that could

help to account for our financial bondage. And how can we justify making Synod's Treasurer a voting member of the Board of Trustees? When we force him into the decision-making processes, we force him into Comptroller powers. That may be more convenient for us, but our policies here should be based on theological conviction rather than procedural convenience. There is serious question about this practice. It is not generally accepted as being good practice in business to make the Treasurer (or even the Comptroller) of a corporation a voting Board Member.

And what are our procedures and policies with reference to designated giving and giving to other Christian organizations (i.e., not-for-profit charitable organizations having tax-exempt status)?

And what effort have we made to evaluate the use that has been made of money given? Has it been wisely used? What are the results? What level of productivity does God require of men receiving money from the Church? The government recognizes pastors as self-employed, but we consistently hear them speaking of being employed by the Church. Should their monthly check be seen as "salary" or as an investment in a ministry? Are they more the "employees" of the church or the "ministers of God"? What are the implications of the salary "contract" on page 342 in the Constitution? Would the Apostle Paul have signed that? Again it is clear to me that faulty management, or even unclear management (i.e., doing the right thing but for the wrong reasons) could help to account for the financial bondage we find ourselves in.

In order to implement and apply those principles from Scripture in a program that would lead to financial freedom for the church, I would propose eleven steps: (perhaps others have found others from study and experience).

First, we need to ask Synod to adopt it as a policy for the entire Church that God's Word will be the final Word **in all financial matters**. This is only doing in the matter of finance what has already been done in matters of doctrine, government and manner of worship. It could be argued that this has already been done in a general way because the entire Testimony of the Church is subordinate to the scriptures, but the very fact that we have seen necessary to spell it out in connection with the other three subjects would indicate it would not be wrong to do it with finances, and the fact that there is not now a very positive testimony in the matter of finance indicates the need for doing it. To do so would mean dedicating anew to God all our money, possessions, time, and earning power and would help to remind us that all we now have, and all we will receive, actually belongs to Him and that therefore we must make the time:

1. To thank Him for whatever comes in,
2. To ask Him, as the owner, **before** granting any request

Such an action by the Synod would encourage Presbyteries, congregations, families and individuals throughout the church to make that same kind of dedication or rededication of resources.

Second, we need to ask Synod to lead us (i.e. to provide the appropriate time, opportunity and setting) in transforming the ownership of our property, money, time and earning power to God (as the Corinthians did in II Cor. 8:5). For God to provide for our needs and to do extraordinary things through our finances, it is important that the total control must be known as belonging to Him. It is not so much "ours" as it is His. In a real sense we don't have the final word on how the money, time and property is to be used. This is especially important when it comes to the point of the allocation of "budget" money, and "invested funds." And there is evidence of an insensitivity or forgetfulness of this fact.

Third, we need to ask Synod to adopt the policy of teaching the tithe as an expression of worship and a weekly reminder that all we have belongs to the Lord. This would encourage every member of the church to recognize and respond, with a sense of personal responsibility and enthusiasm for giving money: to the work of the Lord through a church that is in harmony with the scriptures; to individual Christians who demonstrate effective ministries; to widows and children who are in distress as God defines it; and to "the poor" in the way Christ defines it. If individual members are going to become enthusiastic about giving God's money, they will need to become persuaded that it is being used to accomplish God's purposes. They will need to know that:

The ministries are accurately communicating the true message of the Scriptures.

People are responding positively to that message.

The leadership are themselves illustrating the scripture they are teaching, in their private and professional lives.

The character of Christ is being reproduced.

There is a standard of excellence with a freedom from waste.

And we need to teach carefully that when we do **not** give the first tenth to God, then Satans' "devourers" will collect it from us through sickness and accident and circumstances beyond our control.

Fourth, we need to commit (or recommit) ourselves as a church to the express purpose of glorifying God and enjoying Him forever and more specifically to our being the presentation of His way of life. This kind of a commitment becomes a reason for God's working in and through us and our finances. He will provide whatever is necessary in order to accomplish His goal in and through us, and our commitment will be a personal and corporate response to His injunction to

"Seek ye first the Kingdom of God and His righteousness—and all these shall be added unto you."

Fifth, we need to ask Synod to adopt the practice of helping all church members to get out of debt. A debt involves money, goods or services owed to other people with payments past due. Such debts harm the reputation of God and hinder the work He wants to do through us. We need to recognize the fact that when bad investments have been made at the personal and family levels, it may require years of extra personal discipline to bring financial freedom to the denomination. We need to recognize that when we take a lower view of debt (e.g. when we borrow for building or buying property) we run the risk of contributing to the financial bondage of both the church family and the private family.

Sixth, we need to ask Synod to adopt a policy concerning the borrowing or loaning money for depreciating items that is in harmony with God's Word. If after reviewing such scriptures regarding not borrowing as Rom. 13:8; Prov. 22:7; James 4:13-17; I Tim. 5:8; II Cor. 9:11; I Tim. 6:9,10 and such scriptures regarding not co-signing as Prov. 6:1, 11:15, 17:18, 20:16, 22:26, 27:13; we find that our practices of loaning money to congregations or individuals is not in harmony with scripture, and that our practice of approving of first and second mortgages is not quite right, then we should confess this as sin and direct and appropriate Boards, Presbyteries and Congregations to take necessary actions to bring their practice into closer conformity to the scriptures. But regardless of our findings in that research, we need to ask Synod to make a statement of policy regarding debt and indebtedness which would be the direct result of a study of the scriptures and would have a direct influence on Presbyteries, congregations, families and individuals throughout the church.

E.g., "That we will make it the policy of this Synod to operate free of debt, i.e., not owing more than we actually have in cash or assets, and not having bills past due."

Seventh, we need to ask Synod to adopt the policy of evaluating every budget item in terms of how it will be used in aiding in the development of spiritual maturity. Enthusiasm about supporting the budget is directly related to our knowing:

How this item will make us more effective in our witnessing.

How it will enhance the Lord's reputation.

How it will increase my own love for Christ.

Whether or not the Lord has already provided the money for it.

Eighth, we need to ask Synod to adopt the policy of giving God the opportunity of proving His power and love by providing for an item **BEFORE** we buy it. This would mean:

Figuring out how long we could wait for an item before we really need it.

Committing the need to God and giving Him time to provide for it in either ordinary or extraordinary ways.

Beginning a special fund for the purchase of the item.

The world needs up-to-date evidence of the fact that God is there and is not silent and God tells us His eyes “run to and fro throughout the entire earth to show Himself strong on behalf of those whose heart is perfect toward Him.”

Ninth, we need to ask Synod to adopt the policy of not putting God into a financial corner. When we make a financial commitment “by faith” and then realize that God’s reputation will suffer if He doesn’t come up with the money, we are forcing the hand of God. That is as unreformed as our “scheduling” God’s revivals. We must avoid tempting God by providing an open alternative—never limiting Him.

E.g., That we will make it the policy of this Synod to be free of financial pressure, i.e., not having every dollar so tightly budgeted for past and present obligations that we will fear unexpected expenses.

Tenth, we need to ask Synod to adopt the policy and practice of evaluating the reason for the lack of funds. Members of the church will become enthusiastic about the ministry of the church and they will learn an important lesson about their own finances when we teach them to look at insufficient funds and then ask:

1. Do we really need the item (program, car, added salary) or is there some better way of getting that ministry done without it?
2. Is God testing our faith?
3. Have we misspent the money?
4. Have we violated some principles of finance:
 - by being stingy—Prov. 11:24, Mal. 3:11
 - by being hasty—Prov. 28:22
 - by being stubborn rather than yielding—Prov. 13:18
 - by being lazy—Prov. 20:13 and 6:11
 - by excesses—Prov. 23:21
 - by business “sharpness”—Prov. 28:19,20
5. Is God, through this shortage, indicating to us some major change He wants us to make; in denominational program, in location or timing of a mission, in vocations or the way we are serving Him.

Eleventh, we need to ask Synod to adopt:

1. A job description for Synod’s Treasurer. There may well be precedent for this in I Chron. 9:26, Neh. 10:36-39; 13:13, and need for it in Neh. 13:4-13.

2. Guidelines for selection of personnel who are handling the finances of the Church:

e.g., We as a Synod to make it the practice to ask the following questions of any man whom we elect to the office of Trustee, Treasurer or member of the Finance Committee (if permanent):

- A. Are you now making it a policy of your business and personal life to operate free of debt? Do you now owe more than you actually own in cash or assets? Do you have bills past due?
- B. Are you now free of financial pressure?
i.e., not having every dollar so tightly budgeted for past or present obligations that you fear unexpected expenses.
- C. Insofar as you know your own heart, do you believe you are free of the love of money, i.e. not bent on getting rich quick?
- D. Are you free of business entanglements?
i.e., so you will not allow the concern for business investments and other matters to crowd out your personal attention to Him and to His Word.
- E. Are you now aware of any unfairness in financial matters of which you are or have been guilty? Any thing you have done in past business transactions which you've never tried to make right?
- F. Compared to other businessman in the church, how would you say God has blessed you in your business:
 - _____ 1) With less income and assets than most?
 - _____ 2) With the same—average income?
 - _____ 3) With more income and assets than most?
 - _____ 1) With less income than your Pastor?
 - _____ 2) With the same income as your Pastor?
 - _____ 3) With more income than your Pastor?
- G. What is the difference between a church and a business?
- H. Who are one or two other businessmen who know you well from the church (session) of which you are a member, with whom we could talk in order that these facts might be established in the mouth of other witnesses?

And for those employed by the church who are not members of the church there would need to be an adjustment of the wording of these questions, and an additional question:

i.e., What is your personal relationship with God?

THE BIBLICAL BASIS FOR CHURCH FINANCE**GORDON J. KEDDIE****CONTENTS****INTRODUCTION—STATING THE PROBLEM****THE BIBLICAL CONCEPT OF STEWARDSHIP****A. Word Studies****B. Principles of Stewardship**

1. Man's task is a stewardship from God
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INTRODUCTION—STATING THE PROBLEM

The Reformed Presbyterian Church of North America is in a crisis in the last quarter of the twentieth century. This may not be readily evident to many, for in spite of steadily declining membership since 1891 (1), the church has been able not only to maintain, but to expand, her denominational programs during most of this century. This has been allowed by a strong pattern of giving by the membership and a large portfolio of investments yielding sums usually in excess of current givings (2). The denomination has, therefore, been able to create and sustain a program quite out of proportion to her actual strength. The program has focused heavily on educational goals with the result that over the years a number of institutions have been established. Geneva College, the R.P. Theological Seminary, and the Cyprus Mission Schools have tended to dominate the Reformed Presbyterian horizon. The work of the Board of Education and Publication received new emphasis and expanded to employ two full-time "Directors."

The decade of the "seventies" began to open real cracks in the foundation of this imposing complex, all of which tended to focus attention upon the central problem: a top-heavy program. The schools in Cyprus were eventually transferred to private groups of trustees. On the other hand, the Seminary expanded, but the resultant demands upon the denominational budget—it overtook the Foreign Missions as the leading "beneficiary of that budget in 1975—raised questions as to the propriety of increasing the educational emphasis in the overall program. In addition to this, the mounting pressure of inflation, increased to double-digit proportions by 1979, had considerably reduced the buying power of the dollar and necessitated certain economies in the programs of the church.

What makes these trends amount to a crisis in the R. P. C. N. A. is not the short-term question of finding sufficient funds to cover our immediate obligations. The true crisis which has been brought into sharper focus by the state of the U.S. economy is one that reaches to the very vitals of the denomination. This may be best broken down into three major concerns.

1. **Declining membership.** No one alive in the R. P. C. N. A. remembers the church as a growing body. The problem is not simply the idea of statistical decline. Indeed, it could be argued with some force that the "core" of the church—i.e., the percentage of "active members"—is stronger than in the past. The difficulty is rather that the size of congregations has been declining and as it does the capacity to support denominational work is reduced and self-support itself becomes a problem. The local obligations of congregations of the R. P. C. N. A. is higher than those of most other denominations, proportionately, because the average size of her congregations is

smaller (3). There are, of course, some growing congregations, but perhaps half are in visible decline.

2. Priorities for the denominational program. As already noted, the educational emphasis is the predominant one. The concern of many is that the people of the church are inclined to look to the "institutions" almost as the "real work" of the church, whether it be Geneva College, the Seminary, the Home, or even the "Covenanter Witness." Geneva does not cost Synod's budget very much and is to all intents and purposes financially independent, but its status as an R.P. foundation looms large in the general idea that R.P.'s have about the church's work. This is true also of the Seminary which trains more men for other denominations than for the one that founded it. The institutions have simply outgrown the church, and yet while they grew that did not translate into growth for the church itself. The question then becomes: Has the educational emphasis been a wrong one? Is there need for a significant shift of policy? Many are mindful of the fact that while educational growth has taken place, R.P. missions overseas have been significantly reduced. It boils down to the question: What is the real ministry of the church? And what shape should it take in practical terms?

3. The financial structure itself. The simplest response to a lack of funds is to attempt to raise more. Few, however, would say that the answer to the R. P. C. N. A. problem is a better "stewardship campaign." In fact, the denomination receives a good "tithe" of local income and local receipts are high, given the small membership. More fundamental questions have been raised. There is concern over investments which have provided the lion's share of the denomination's budget for years. Should we even have such a portfolio? Is it a blessing or is it a curse? Should we be as dependent as we are on investments? Should it be decreased, increased, or eliminated? Then there is Synod's Contributed Budget. Is it a "faceless tub" which somehow inhibits vital personal giving to the specific programs? Then there is the disquieting question as to why the budget is notably under-supported by some well-off congregations? Why is this so? Does the system inhibit giving? This leads us back to the prior question: Are the programs themselves what we want to support? The trustees of Synod have asked for proposals as to "priorities, policies, and alternatives." (4)

The purpose of the present paper is not to answer all of the "questions" raised above, but it is to speak to the third area of concern and to do this, not in terms of an analysis of present policy in the R. P. C. N. A. or current financial figures and trends, but simply in terms of the basic Biblical teaching on church finance. This falls into two

main categories; namely, the general question as to Biblical concept of stewardship, and the more specific question as to the way that the church's ministry is to be financed.

THE BIBLICAL CONCEPT OF STEWARDSHIP

Very frequently the word "stewardship" is used as a synonym for "fund-raising." It has to be said, however, that this is to obliterate the Biblical concept of stewardship, which is nothing less than a theology of the use of God-given resources of all descriptions in the service of the Living God.

A. Οἰκονόμος, Οἰκονομῆα

The steward was the one placed in charge of the household. The Greek has this literal meaning and is equivalent to the Hebrew **אשר על הבית** which it renders in the LXX:

"Eliakim son of Hilkiah the **palace administrator**, Shebna the secretary, and Joah son of Asaph the recorder went out to him." . . . "Then Eliakim son of Hilkiah the **palace administrator**, Shebna the secretary, and Joah son of Asaph the recorder went to Hezekiah, with their clothes torn, and told him what the field commander had said." . . . "He sent Eliakim the **palace administrator**, Shebna the secretary, and the leading priests, all wearing sackcloth, to the prophet Isaiah son of Amoz." (Isaiah 36:3,22; 37:2)

The steward was a slave who had been given the responsibility of managing the master's property. The same sense is found in Jesus' parables (Luke 12:42; 16:1,3 and 8) and in the Pauline Epistles, where **οἰκονόμος** is used of "trustees" (Galatians 4:2) and a "director of public works" (Romans 16:23).

The idea that God's servants are his stewards in spiritual things is evident throughout Scripture. When Paul, speaking of apostolic authority, said that the apostles were made "stewards of the mysteries of God" (**οἰκονόμους μυστηρίων θεοῦ**), he was, in effect, saying what God had declared long before in relation to Moses' ministry when He said, "he is faithful in all my house." (I Corinthians 4:1; Numbers 12:7). Stewards "must prove faithful" (I Corinthians 4:2). "An elder," says Paul, "must be blameless," because he is a "steward of God" (Titus 1:7), and all believers, according to the apostle Peter, must use their gifts to serve others, "as good stewards of the manifold grace of God" (I Peter 4:10).

"Stewardship" (**οἰκονομῆα**) in the New Testament is in its primary usage, that office which is discharged by the "steward." (5) This is found in Luke 16:2-4, the parable of the dishonest steward, and

in I Corinthians 9:17, Ephesians 3:2, and Colossians 1:25 where Paul variously describes his ministry as a "stewardship I have been entrusted with." "The stewardship of the grace of God given to me for you," and "the stewardship of God which is given to me for you." (6) Clearly, the whole ministry of the Word of God is to be conceived of as a stewardship and consequently our whole life is encompassed by the claims of this concept. Life in Christ is a stewardship of that which is sovereignly given, from the very breath of our nostrils to the most sublime impulses of the regenerated heart.

B. Principles of Stewardship

From the foregoing usages and other Scriptural data it is possible to distinguish three fundamental principles of stewardship.

1. Man's task upon earth is a stewardship from God. From beginning to end it is **given**. "What did you have that you did not receive," asks Paul (I Corinthians 4:7). Everything is the Lord's and flows from Him. It is in the nature of the Creator-creature distinction. When the Lord answered Job "out of a storm" it was to underscore this very point (Job 38:1; 42:6). The bedrock of the whole notion of stewardship is the doctrine of God as the Creator. "The earth is the Lord's." (Psalm 24:1). He made it. All things belong to Him. (I Chronicles 29:14).

2. Man's stewardship is a spiritual task rooted in the redemption obtained by Christ. Man outside of Christ is a rebel, not the steward he is supposed to be in terms of his original mandate (Genesis 1:28, Psalm 8:6-8). Sinners are "stewards" after a fashion. Their stewardship is for themselves and for their own praise and though, for instance, a humanistic zeal for control of pollution is offensive to God for that reason, it will redound to the blessing of His people because, as to the actions themselves, it is, in the main, the proper way to treat the earth. The central focus of stewardship is the "stewardship of the mysteries of God" (I Corinthians 4:1-2). J.L. Stotts makes the point that this involves a "right ordering of faith and practice" and is "inextricably related to the servants of God ordering the common life so that it images God's intentions for his whole creation." (7) This is simply to say that the ministry of the Gospel is a full-orbed one. The true starting point of stewardship is Christ. The task is redemption-related in that it is in all its aspects to be expressive of the redeeming love of Christ. The goal of stewardship is not to redeem the earth as such, but it is to be looking to and prefiguring the true fulfillment of stewardship in the new heavens and the new earth, at the return of Christ.

3. The whole man is involved in stewardship. It is the application of the teaching of God's Word to every area of life. Ultimately it is a Christo-centric use of all His gifts, from the Gospel of His grace itself,

to the work and witness of the Church and to the very air we breathe. Indeed, we are confronted with the claims of stewardship on every hand. The curse on the ground (Genesis 3:17-19; Leviticus 18:24-28), that is, the necessity for labor in order to wring a living from the soil, is a constant reminder of our status and task as stewards. So also, under the Law of the Old Testament, were the regulations regarding the giving to God of the first fruits and the tithe. (8) In the New Testament we are to "present our bodies as living sacrifices as is our spiritual service" (Romans 12:1) and we are to support the ministry of the Church, the needs of God's people, and we are to "do good unto all men." The use of our bodies, our time, our substance—everything—is a trust from the Lord. Our stewardship is not just personal faith, although that is the *sine qua non* of such service; it is also provision for one's own family (cf. I Timothy 5:8); it is love for our neighbor; and it is, in terms of the theology of the "first fruits," the support of the ministry of Christ's Church (Exodus 23:19; Romans 7:4). The Church, for her part, is a corporate steward of the ministry of the Word, the ministry of mercy, and the oversight of the spiritual lives of believers.

The spirit of Christian stewardship is summarized succinctly by the apostle Paul in II Corinthians 9:6-9 when he says:

"Remember this: Whoever sows sparingly, will also reap sparingly, and whoever sows generously, will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work. As it is written: 'He has scattered abroad his gifts to the poor; his righteousness endures forever.' "

When the collection was made for the building of the Temple, the aged King David, in the midst of the assembled people of God, praised God for the bountiful provisions that He had made. The people had "given freely and wholeheartedly to the Lord." "But who am I," said David, "and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand." (I Chronicles 29:9,14).

FINANCING THE CHURCH'S MINISTRY

The practical implications of the biblical concept of stewardship are many. The support of the local ministries of the Church; minister's salaries, evangelistic programs, ministry of mercy, standard of living, use of the environment, the food we eat, and many other subjects are questions of stewardship. The subject with which this paper is concerned is the way in which the Church is to finance her ministry. The basic principles of stewardship have already suggested something of

the pattern for church finance. It will be the purpose of the remainder of the paper to develop from this the principles by which the church's finances should be ordered.

A. Financial Priorities

When Peter was accosted by the crippled beggar at the Beautiful Gate of the Temple, he said, "Silver and gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk." (Acts 3:1-10). This text does not, as some suppose, prove that the church should have no money, but it does teach us something about financial priorities. The first priority of the church is ministry to people in Christ's name and that means the ministry of the Word by which sinners are born again (I Peter 1:23-25) and the ministry of mercy which extends that to the whole man. When Peter had no money, he still had a ministry of life in a Risen Saviour and a merciful ministry of comfort. That he healed the beggar miraculously in no way diminishes the claim upon the Church today—rather it seals to us the meaning of the ministry of mercy as a witness to the redeeming love of Christ. Had Peter been blessed with silver and gold he would have given it. He did not have any and the Lord used him all the more powerfully to demonstrate his love.

What does the Bible say about financial priorities? It says that there are two basic financial priorities for the Church.

1. **The support of the ministry of the Word.** This is clearly taught in Scripture. (Luke 10:7; I Corinthians 9:14; Galatians 6:6). This refers primarily to the teaching ministry of the Church, but from a financial point of view would include ancillary matters, such as training for the ministry and even pensions for retired Church servants. Without the preaching of the Word there is no ministry that has any real meaning for the Church. The maintenance of the preaching ministry is the **sine qua non** of faithful witness for the Church and to the extent that it requires to be financially supported, then it has first claim upon the resources of the Church. This would include the work of extension in unevangelized areas. Binnie and Witherow include this as a distinct category, but there seems to be no ground for seeing extension work as a separate category. (9)

2. **The support of the ministry of mercy.** This is implied in Acts 3, but is of course, explicitly taught throughout the Bible. Aside from calls for individual acts of mercy, which are numerous, the Church has been given a definite ministry in this area. The third year tithe in the Old Testament was largely for the poor (Deuteronomy 14:28,29) and in the New Testament, the office of deacon was instituted for this primary purpose and it is clear that the Church engaged extensively in this ministry (Acts 6:1-6; I Corinthians 16:1-4; II Corinthians 8:1-15).

As a financial priority this is the second, but necessary priority for the Church. A Church without such ministry vitiates its whole testimony.

The work of the Church may be more finely subdivided than this, of course, but it seems fair to say that the various financial obligations of the Church can properly be grouped together under one or other of these headings. If this is done for the Contributed Budget of the Reformed Presbyterian Church projected for 1980, then it appears that of \$275,000 budgeted, only \$9,000 is earmarked for the denominational ministry of mercy—less than 3.3% for this essential area of witness! (10) Does this, perhaps, imply the appropriateness of a pervasive revision of present programs, with the phasing out of certain of these in favor of greatly increased support for a mercy ministry? Such revision would constitute a considerable change of perspective.

It ought also to be emphasized that it is altogether Scriptural to have such a denominational program. As an organic union of many congregations of Christians—organically united in bonds of “like precious faith” and church polity—the presbyterian principle impels us to join in a common ministry beyond the immediate bounds of our local witness and to help one another as we have particular need which we may not be able to meet on our own. The priority of the congregation is her local ministry, without which she is nothing, but another priority clearly is the wider ministry in which the practical confessional unity of the Church is exhibited.

B. Financial Support.

If priorities are one side of the coin, then the question of funding is the other. As has been noted already, “stewardship” is generally equated with “fund-raising” and particularly the practice of tithing. There are, however, two facets of fund-raising in most organized denominations, especially those with a long history. One is that of Christian giving, while the other is that of investment income. In the Reformed Presbyterian Church the latter source of funds has tended to be the dominant one, at least in recent years. Both must be the subject of careful stewardship: the former by those who give each week; the latter by those who intend to leave money to the Church when they die and, of course, by those charged by the Church with the task of administering the investment portfolio.

1. Christian giving.

There are perhaps, two aspects to this subject. The first concerns the pattern of liberality of the individual and the second the pattern of administration by the local church through her officers.

a) **The liberality of the individual.** Consideration of this subject brings us face to face with the question of tithing. There is no doubt that tithing has been the dominant practice in the history of the Church. In evangelical and Reformed Churches, the readiness to give at least 10% of one's income to the Church has long been viewed as a mark of earnest commitment to Christ. There is, nevertheless, a great deal of debate on the subject, with considerable divergence of view represented even within the Reformed "community." At the one extreme stand the "theonomists," led by R.J. Rushdoony, who want to reinstitute tithing as the method of financing both Church and State. (11) At the opposite extreme are those to whom the very notion of retaining tithing as a practice is anathema—the relic of a superceded covenant. (12) It is significant that there has been open debate on this subject in that bastion of conservative presbyterianism, the Orthodox Presbyterian Church, without, of course, going to either of the two extreme positions. (13) How the Christian should give to the Church is a live issue, and tithing is its focal point. What then, we ask, does Scripture say about giving?

(i) **Tithing prior to the Law of Moses.** There are just two instances of tithing prior to Sinai, both in the Book of Genesis, one involving Abraham and the other, Jacob.

a. **Genesis 14:17-21** records Abraham's meeting with Melchizedek, a "priest of God Most High," to whom the patriarch gave "a tenth of everything." Calvin rightly calls Melchizedek "the chief father of the Church." (14) He was indeed, as R.S. Candlish puts it, "an eminently holy man" and one called, in this instance, to officiate "as the type of the Messiah who was to be a priest after the same order with himself." (15) This is the point of Hebrews 7. Abraham, with his tithe, was acknowledging the supremacy of the Lord and of the priesthood of Melchizedek. The tithe would be associated with priestly mediation through the offering of sacrifices.

b. **Genesis 28:20-22** tells how Jacob, two centuries later and still half a millenium before Moses, awoke after his vision of the Ladder and vowed to worship God, there at Bethel, and pay a tithe of all that God would give him, presumably for the purpose of sacrificial offering. Calvin believed that it was for "giving friendly aid to this brethren," (16) but there is not the slightest evidence for such an assertion. (17)

In assessing the implications of these passages, the line of argument that is generally employed is to the effect that these examples, because they ante-date the ceremonial and judicial aspects of the Law of Moses, are to be understood as perpetually binding obligations. One writer has likened tithing to the Sabbath, strongly implying that tithing is a universal principle in the nature of a creation ordinance. (18) Creation ordinance it is not, (19) but the principle of the tithe is

certainly of great antiquity and this has led many to conclude that it is a principle of the moral law of God. J. Barton Payne summarizes this view:

"To receive men's tithe was His desire prior to the Sinaitic testament; it was His desire under it; as part of the changeless moral law it seemingly continues to be His desire now: in the days that are subsequent to it." (20)

That a particular practice was universal in the ancient world, as tithing undoubtedly was, and was evidently sanctioned by God prior to the Law of Moses, does not prove that it was part of "the changeless moral law." It proves only that it was an ancient practice acceptable to God at the time. It does not establish that it must be a law in the New Testament age. The point of Hebrews 7:1-10 is clearly not to require tithing, but to establish the superiority of Melchizedek's priesthood, in virtue of the fact that Levi paid tithes to Melchizedek through Abraham, "because Levi was still in the body of his ancestor." Certainly, there is an underlying assumption of tithing as the accepted way of expressing devotion to God in terms of one's substance and stewardship. Upon this, to be sure, the Mosaic law of tithing was built. When the Mosaic ceremonies were fulfilled and the Hebrew theocracy swept away, we are left, at the very most, with that bare assumption, *viz.*, remembered that tithing was always connected with sacrifice—and the sacrifices of the patriarchs, given more precise form at Sinai, are superceded also. On what basis, then, would tithing be regarded as normative, when the sacrifices with which it had been so closely connected have been superceded? There is no evidence that the tithing of the patriarchs supports a law of tithing in the New Testament age. (21)

(ii) **Tithing under the Law of Moses.** However difficult it may be to arrive at a fully satisfying account of the pattern of tithing under the Mosaic Law, there is no question, that as in prior centuries, the tithe was taken for granted and always had the character of cultic tax. (22) The primary purpose for the tithe was to provide for the priestly tribe of Levi (Numbers 18:20-24) and this for two reasons: they were to have no inheritance of land, and must be compensated for that, and they were to serve the whole nation as priests and therefore would be remunerated. This is later used by Paul to establish the right of God's ministers to be supported full-time by the Church (I Corinthians 9:14). The principal passages dealing with tithing are three in number.

a. **Leviticus 27:30-33** describes the tithe to the Lord of the produce of the land—of grain, of fruit and of the herds. It allowed for the redemption of the produce in money, in which case a surcharge of 20% of the value of the tithe was to be added.

b. **Numbers 18:20-24** makes clear that the tithe is for the support of the Levitical ministry. The Levites received it and they in turn gave a tithe of this to those of their number officiating at the Tabernacle (vv. 25ff).

c. **Deuteronomy 14:22-29** has occasioned great difficulty for interpreters. It is clearly related to Deuteronomy 12:6, 11 and 17 which stipulate the bringing of tithes and other special offerings of a voluntary nature into the Tabernacle. This tithe was at least partly consumed by those who offered it and since it, therefore, could not be said to be entirely for the Levites, it is generally held to be a different tithe from that of Leviticus 27 and Numbers 20. (23) A recent commentator, J.A. Thompson points out that this is not spoken of as an additional tithe and appears to feel that the differences in the details may be expressive of historical development of the pattern of tithing. (24) Calvin views it as a republication of the law in Leviticus. (25) The so-called third-year tithe appears to be this tithe in every third year. Instead of going to Jerusalem the people would remain at home and the Levites and the poor would receive the tithe.

It is impossible to be dogmatic as to the precise history and pattern of tithing in Israel under the Law. It seems at least that there was one basic tithe, but estimates range from one to two and one-third tithes. In later years the Rabbis added tithes of their own. (Cf. Amos 4:4; Matthew 23.) What is clear is that tithes were either "overpaid" out of a misguided legalism that sought to buy its way to a heavenly reward, or, as was more often the case, their payment was neglected so that the Levites were obliged to take "secular" employment on occasion. (Amos 4:4; Nehemiah 13:10; Malachi 2:8; cf. Judges 17:8.) To withhold the tithe was to "rob God" whereas to be faithful in giving was to be blessed of God. (Malachi 3:8-10).

It should be pointed out also that care for the poor was an integral part of the cultic tax in Israel. It was also the subject of admonitions to personal and individual alms-giving (Psalm 41:1; Isaiah 58:10).

The concept of the first fruits is an important one in the Old Testament. These were often connected with the giving of tithes, but this was not always the case. (26) Suffice it to say, that these signified consecration to the Lord with the understanding that the part stood for the whole. "If the first-fruits were holy, the lump also is holy." (Romans 11:16) This figure is used beautifully in I Corinthians 15 in relation to Christ who in His resurrection from the dead was the first-fruits, for His people who would later follow him.

(iii) **Tithing in the New Testament.** Tithing is referred to twice by our Lord: once in Luke 18:12 where the Pharisee self-righteously boasts of his tithing and the other time in Matthew 23:23 where Jesus castigates the Pharisees for tithing of "mint, anise and cummin" but neglecting "the weightier matters of the law." What is relevant here is that Jesus says "These you ought to have done, without leaving the others undone." Does this constitute support for a law of tithing in the New Testament church? Surely not, for as Hendriksen rightly points out, "As long as the divinely enacted ceremonial ordinances had not been blotted out (Col. 2:14), that is, as long as Jesus had not as yet died on the cross, the law with respect to tithing was still valid." (27) Jesus' purpose was not to enjoin tithing as much as it was to expose Pharisaic hypocrisy.

May Christians, then, be enjoined to "pay the tithe" under the New Testament? It must be recognized that an affirmative answer can only rest upon the assumption that the tithe is a permanent principle, established by divine revelation prior to the giving of the Law, modified under the Law for the purposes of supporting the ceremonies and the theocracy and again modified under the terms of the New Covenant for the purpose of supporting the work of the Church of the Lord Jesus Christ. Under this view, the tithe is seen as a pervasive assumption of stewardship in every age. Supporters of this view cope with the silence of the New Testament by invoking the Sabbath as an example of something never re-affirmed under the New Covenant. (28) The fallacy in this argument is that the Sabbath is a creation ordinance confirmed in the Decalogue, whereas tithing is only an ancient custom, never commanded by God, except in connection with the support of the ceremonies and the theocracy of the Old Testament.

We are obliged to agree with Vischer in his assessment that the silence of the New Testament on tithing is "not accidental; it is rooted in the Gospel itself." (29) Giving, under the Gospel, takes what is clearly the essence of the original tithe, namely substantial proportionate giving in which the part is a symbol of the whole as devoted to the Lord, and develops it in terms of a liberality which, by any candid reading of the relevant texts, far transcends the practice of tithing. Tithing stands in the background of Christian liberality as a witness, all the same, to the claims upon our substance of true devotion to the Lord. The question to be asked is: what are the positive claims of the New Testament?

(iv) **Giving in the New Testament.** There are perhaps two basic principles in the New Testament pattern of giving, both of which imply a style of life in which the liberality is free from the slightest suggestion that it is a tax or the slightest suspicion that it allows for mere token giving.

a. II Corinthians 9:7. First is the principle of cheerfulness in giving: "not reluctantly or under compulsion, for the Lord loves a cheerful giver." II Corinthians 8:1-9; 15 deals with what Philip Edgcumbe Hughes calls "the grace of Christian giving." The subject-matter was a gift for the poverty-stricken saints in Jerusalem. (30) The motive—and the freedom to give—are of the essence. It was the grudging spirit, issuing in lies, which brought the downfall of Ananias and Saphira. (Acts 5) Giving, in the Church of Christ, is to be voluntary as to the Church's writ and is therefore only to be constrained by the love of the Lord Jesus Christ.

b. I Corinthians 16:2. The second principle is that of systematic and proportionate giving, *i.e.*, in proportion to one's ability. "On the first day of the week, each one of you should set aside a sum of money in keeping with this income, saving it up, so that when I come, no collections will have to be made." Some believe that this is a reference to tithing, although it is obvious enough that one has to assume tithing in the first place, in order to get it out of this text! This was a collection for the poor at Jerusalem. All that is taught is that the believers should systematize their giving and, with definite purpose, put money aside at home—not at the church—so that it may be disbursed to Paul in due time. (31) This is exactly what was done at Jerusalem in Acts 4:37. The money would be brought to the officers of the church who would disburse it appropriately. The Corinthian collection, incidentally, was a decidedly presbyterian action involving the strong helping the weak in an organic union of churches. (Cf. Acts 11:30)

Giving, under the New Testament, is constrained by the love of Christ and the dictates of a free sanctified conscience. It is joyful, II Cor. 9:7; systematic and proportionate, I Cor. 16:2; substantial, Acts 2:45; voluntary, Acts 5:3-4; and is related to the twin blessings of supporting the ministry of the Gospel, I Cor. 9:13,14, and helping those in need, Gal. 2:10, II Cor. 8:13-15, I John 3:17. This flows from the very nature of Christian stewardship as a trust from God in which the whole man devotes himself wholeheartedly to the advancement of the rule of Christ in the hearts and lives of men and women.

b) The local administration of Christian liberality. Of the internal operations of congregational finance, we are told virtually nothing in the New Testament. Prior to the institution of the diaconate, the people gave their financial offerings to the apostles. (Acts 2:25; 4:32-37) With the advent of deacons, the ministry of mercy was assigned to the new office. (Acts 6:1-6) Later still, when a gift was sent to Jerusalem from Antioch, it was conveyed to the elders at that place. This does not prove that the elders handled the distribution of funds

within the congregation, but it does suggest that the diaconate had only a local function and that, in matters involving the relations between churches, the presbyters had primary responsibility. (Acts 11:30)

(i) **Central treasuries.** There must have been a central treasury in each congregation for the reception and distribution of monies. There is, however, no specific mention of this in Scripture. (32) We are obliged to conclude that this matter be dealt with in terms of the stricture of the **Westminster Confession of Faith, I, VI;**

"... there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed."

(ii) **Congregational support of denominational programs.** Apart from the relief programs for the Jerusalem church, the Scripture is silent. There is no evidence of the use of quotas or of any scheme of assessments to raise a unified budget. The idea of a system of quotas is attractive—and is a method employed by some churches today—especially if there is a tendency to uneven patterns of giving to denominational programs. It seems "fair" and it "spreads the burden evenly," and so on . . . , but it should be noted that the general rules of the Word support only a free and voluntary pattern of giving (I Cor. 16:2; II Cor. 8:1-15) . . . and a quota is a kind of tax. Gross negligence in supporting the work of the Church is surely censurable, since the apostolic injunction is to "excel in this grace of giving." (II Cor. 8:7-8) It is, as Paul says, to test the sincerity of their love that he compares to Corinthians with others who have shown "earnestness" and appeals to the blessed example of our Lord, who "though He was rich, yet for our sakes He became poor, so that through His poverty we might become rich."

2. Endowments.

Ever since the Emperor Constantine, in 321 A.D., decreed that "everyone has permission to leave, when he is dying, whatsoever goods he wishes to the most Holy Catholic Church," the churches have been accumulating wealth on a grand scale. (33) J.M. Mulder estimated, in 1969 that the churches of the United States of America hold assets in property and investments in excess of \$100 billion. He wryly remarks that "one hundred billion dollars on the back of a camel still does not go through the eye of a needle." (34) He goes on to call for a re-appraisal of the Church's role as a financial institution.

The Scriptures do not speak to the matter of endowments directly and we are, once more, called to discern the proper application of the "general rules of the Word." If we do not make a point of doing this,

we will be in great danger of drifting onto the shoals of worldly pragmatism. What little has been written on this general subject tends simply to assume the propriety of churches holding large portfolios of investments. In consequence, the focus is generally on the responsibilities of the Church as stock-holder, to witness in some tangible way to the corporations in which the investments have been made. (35) No-one can quarrel with the proposition that holding stock implies the responsibility to bear testimony to the claims of Christ, whether by remonstrance or voting. The prior question is, however, the one which is ignored, *viz.*, should the Church **as Church** become involved, in the first place, in the business milieu?

At the outset, two distinctions ought to be made.

In the first place, we must distinguish between the Christian individual, on the one hand, and the Church, on the other hand, as these relate to the business world. There is no question that the individual believer may properly be involved in the business world with the purpose of succeeding, to the glory of God. This is writ large across the Word of God. The Christian is not called to bury his "treasure"—spiritual or temporal—he is to make it work and produce fruit. Should God grant success and the riches that go with it, then the Christian businessman is assured by the Scripture that he **has** in order that he may **give**. (Eph. 4:8) What is a Christ-honoring calling for the individual is not **ipso facto** a part of the work and ministry of the Church as an institution. The work of the Church **as Church** does not encompass all of the work of the kingdom of heaven, even upon earth. That Christians are called to the business world does not prove that the Church is similarly called in her corporate capacity.

In the second place, there is a distinction between funds held in reserve for use, and endowments, which find usefulness only to the extent that they produce dividends from the businesses in which they are invested. The issue to be discussed is not, "May the Church have money?" but, "Should the Church be in the business of making money?"

a) **What general Scriptural principles** can be adduced to assist us in regard to the question of the Church's holding of investments in order to endow her work and witness? Three principles suggest themselves as being particularly relevant.

(i) **The Church is called to a dynamic dependence upon the Lord for the supply of her needs.** This is clear from the New Testament. It is evident from the steps taken by Paul in raising funds for the Church at Jerusalem. (I Cor. 16) It is the Church as Church, and not simply as individuals, which prays for "daily bread," although it is individual prayer also. The spirit of dependence upon the Lord that is to characterize the lives of believers, also pervades the life of the Church as an

institution. This must not be permitted to diminish, whether by financial policies or financial holdings of the Church. The Church's needs are met by the people of God who make up the Body of Christ. God gives them the increase—they give of their increase.

(ii) **The Church in the New Testament pressed her resources into service without delay.** In most cases, use of funds was preceded by urgent need. The zest for giving that followed Pentecost was, no doubt, related directly to real need to support the burgeoning work of the ministry of the new Church. (Acts 2:45; 4:34-35) The point has been made that our modern economic system necessitates a more conservative approach—the building of reserves to provide for long-term obligations which might otherwise suffer from the fluctuations of giving, were they to depend wholly on current liberality. Reserves, as already noted, are one thing; but a large portfolio of investments, the principal of which is not intended for expenditure, is something else again. It might well be asked whether, in the name of wisdom, the Church is not seeking, by means of such endowments, to insure herself against the providence of God! In the New Testament, the pattern is: need—giving—use. The apostolic approval of the principle that “children should not have to save up for their parents, but parents for their children,” may argue a certain prudence on the part of the Church. It is not wrong to “put money by” against the future need of the Body of Christ. This is what Paul enjoined in I Cor. 16:2. Paul's program of saving, however, was in anticipation of an already decided program of spending. The amassing of income-producing endowment was not in view. The argument may not be conclusive, but the general apostolic method is clear enough.

(iii) **The involvement of the Church in money-making enterprises is nowhere sanctioned in Scripture.** The “argument from silence” is problematic at best. The silences of Scripture are not to be taken merely as evidences of indifference. As with the silence of the New Testament over tithing, we are persuaded that the silence on this subject is deliberate and is rooted in the nature of the Church's corporate ministry. The New Testament is not silent, of course, either on the nature of the Church or the way in which the Gospel is to be financed. It is clear that voluntary, substantial, systematic and joyful giving in terms of a theology of stewardship is the Lord's prescribed method for the sustenance of the Church's ministry. The positive warrant of the New Testament is crystal clear. Whether God's people give in life or in death—in weekly offerings or legacies—they **give** and they give for **use**. This is the Biblical pattern.

When money is placed in trust, however, in order to make money for use in the Church's programs, it may be argued that such use of the original donation is a use not at all envisaged in the divinely-

revealed pattern of New Testament Church support—and it certainly cannot be argued that lending money at interest was unknown as a practice in the ancient world! Investment is not, in itself, a sin. It is clearly a legitimate Christ-honoring calling for believers and for societies of believers other than the Church (Matt. 25:14ff.), but it is hard to see how it is proper for the Church to be so involved, given the nature of her institution, organization and ministry.

b) **A new direction for the Church on endowments?** It is suggested here that the principles discussed above indicate the propriety of a re-appraisal of the investment policy of the Church, both with respect to the extent of these holdings (and the large dependence of the Church on investment income) and the involvement that this constitutes in the business of making money. The question should be asked: Are we pointed to the conclusion that the Church of Jesus Christ should operate exclusively out of the liberality of the active members of the Church?

To be sure, it cannot be stated categorically that Scripture teaches that it is a sin for the Church to hold investments for the purpose of producing income. The apostle Paul, in another connection, said that "all things" were "lawful" for him, but "all things are not expedient." I Cor. 6:12; 10:23 The same principle might well be considered in the present case, as it applies to the Church as an institution. For example, if the holding of certain stocks carries with it voting privileges, does that not require the Church to exercise such privileges? Stotts clearly thinks so and we are obliged to agree with him. (36) Yet the Church, while called to a **prophetic ministry**, must be careful to avoid the wielding of a **coercive power**. Her ministry is persuasive and her weapons "not of this world." Again, as a caution, we must distinguish the duties of the Church from the duties of individual Christians. Individual believers have a duty to exercise their privileges for Christ and out of a devotion to His Lordship. The Church as the official herald of the Gospel speaks prophetically to every aspect of life, to be sure, but the weapons of her warfare do not include swords and would not appear to include votes in share-holders meetings. We must ask; What is "expedient," in the Pauline sense, for the most effective ministry for the Church in modern society?

What "new directions" are open to the Church? The Scriptures do not set forth explicitly any particular course of action. The Church might decide to "sell all that she has and give to the poor." She might distribute investments to certain Christian institutions or programs. She might determine to expend them over a period of years. Such actions would require revision of original trusts, perhaps an insuperable difficulty. At the very least, the Church might determine to reduce her dependence upon such income by ceasing to receive any more funds which could not be used with complete freedom.

The spirit in which the Church must use all her resources is beautifully illustrated in what Calvin called the "wonderful excuse" of Ambrose of Milan (c. 339-397 A.D.) when he was severely criticized for using the Church's gold and silver to purchase the release of some prisoners.

"He who sent out the apostles without gold also gathered churches without gold. The church has gold not to keep but to pay out, and to relieve distress. What need to keep what helps not? Or are we ignorant of how much gold and silver the Assyrians carted off from the Temple of the Lord (II Kings 18:15-16)? Would it not be better for the priest to melt it to sustain the poor, if other aid is lacking, than for a sacrilegious enemy to bear it away? Will not the Lord say, 'Why have you allowed so many needy to die of hunger? Surely you had gold with which to minister sustenance? Why were so many prisoners carried off and not ransomed? Why were so many killed by the enemy? It were better for you to preserve vessels of living men than of metal.' To these you cannot give reply, for what would you say? 'I was afraid lest the temple of God lack ornament?' He would reply, 'The sacraments do not require gold, nor do these things please with gold that are not bought with gold. The ornament of the sacraments is the ransom of prisoners.' " (37)

CONCLUSION

The Scripture is unequivocal as to how the ministry of the Church is to be supported and this is to guide the whole financial policy of the Church.

"Remember this: whoever sows sparingly will also reap sparingly and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work. As it is written, 'He has scattered abroad his gifts to the poor; his righteousness endures forever.' " (II Corinthians 9:6-9)

Biblical stewardship calls for a dynamic commitment of energy, time and substance to the extension of the ministry of the Body of Christ. Finance is only a means to a glorious end. Resources are channeled through the Church to extend the rule of Christ in the hearts and lives of people. So often the Church seems to be afraid of "not having enough." How can this be? Christ is Risen! He is King over all! "He is calling the Church to prove Him and see if He will not open the windows of heaven and pour out a blessing which we shall not be able to contain." (Malachi 3:10)

ENDNOTES

- (1) Communicant membership in 1891 was 11,272 and in 1978 was 3,964.
- (2) R.M. Copeland, in a paper prepared in 1978 for the R.P. Synod's Committee on Denominational Financial Priorities and Programs, has shown that the R.P.C.N.A. has one of the best records of **per capita** giving among U.S. denominations.
- (3) In 1978, of 66 congregations in North America, there were 26 with total receipts of less than \$20,000; 17 had between \$20,000-\$30,000; and only 23 with over \$30,000. Clearly, congregations in the first category can only give substantially to Synod's program if they do not have a full-time pastor.
- (4) **Minutes of the Synod of the Reformed Presbyterian Church of North America**, 1978, p. 57.
- (5) The word οἰκονομία is used in one other significant way in the New Testament. In a number of places it refers to the administration of salvation as, for instance in Ephesians 1:10 (c.f., Ephesians 3:9) where Paul speaks of the present Gospel age, or "economy" as "the dispensation of the fulness of the times." (εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν). In Timothy 1:4 the false teacher is one who does not teach according to the "economy of God." (οἰκονομίαν θεοῦ).
- (6) TWNT V: 149-153.
- (7) J.L. Stotts, "Theological consideration for church investment policies," Church and Society, **62**, p. 15. March-April, 1972.
- (8) Ralph L. Smith, "Old Testament Concepts of Stewardship," **South-Western Journal of Theology**, 13, pp. 11-13. Spring 1971.
- (9) William Binnie, **The Church** (Edinburgh: T. & T. Clark, 1882) p. 95 (Professor Binnie was a minister of the R.P. Church of Scotland until 1876 and later served as Professor of Church History in the Free Church College, Aberdeen.) Also Thomas Witherow, **The Form of the Christian Temple** (Edinburgh: T. & T. Clark, 1889) p. 169, cites the gifts sent from Philippi to Paul at Thessalonica as the "first gifts to a **foreign** mission." Sentiment triumphed over geography—both cites were, and remain, in Greece.
- (10) **Minutes of the Synod and Yearbook of the Reformed Presbyterian Church of North America**, 1979 (Pittsburgh, Pa.) p. 153. Funds allocated for pensions are taken to be a species of ministerial support rather than a kind of welfare. This is debatable perhaps, but generally pensions are regarded as fringe benefits. Payments to widows and orphans, however, may properly be classed as "mercy," but I have no "breakdown figure" for this.

- (11) R.J. Rushdoony, **The Institutes of Biblical Law**, (Nutley, N.J.: Craig Press, 1973) pp. 50-58, 510-514.
- (12) J. Zens, "Each According to This Ability: Principles of New Covenant Giving," **Baptist Reformation Review**, 8, 33-44, April-June 1979.
- (13) See articles by John J. Mitchell ("Tithing, Yes!") and Jack J. Petersen ("Tithing, No!") in **The Presbyterian Guardian**, pp. 6-9, October 1978.
- (14) J. Calvin, **Commentary upon the Book of Genesis**. (Grand Rapids: Baker, 1979) Vol. I, 386.
- (15) R.S. Candlish, **Studies in Genesis**, (Grand Rapids): Kregel, 1979) pp. 224-5.
- (16) Calvin, **Ibid**, Vol. II, 124.
- (17) G.C.M. Douglas, "Tithes," **The Imperial Standard Bible Encyclopedia**, ed. Patrick Fairbairn, D.D., Vol. 6, p. 228.
- (18) Oscar Lowry, **The Sin We're Afraid to Mention**, (Grand Rapids: Zondervan, 1938) pp. 8-9.
- (19) Cf. John Murray, **Principles of Conduct**, (Grand Rapids: Eerdmans, 1957) pp. 27ff.
- (20) J. Barton Payne, **The Theology of the Older Testament**, (Grand Rapids: Zondervan, 1962) pp. 434-5.
- (21) P. Verhoef, "Tithing — A Hermeneutical Consideration," **The Law and the Prophets**, ed. John H. Skilton, (Nutley, N.J.: Pres. & Ref., 1974) p. 122.
- (22) M.E. Tate, "Tithing: Legalism or Benchmark?" **Review and Expositor**, 70, p. 156, Spring, 1973.
- (23) This is the view of Douglas, **op. cit.**, p. 289.
- (24) J.A. Thompson, **Deuteronomy, An Introduction and Commentary** (London: I.V.P., 1974) pp. 180-184.
- (25) John Calvin, **A Harmony of the Four Last Books of the Pentateuch**, (Grand Rapids: Baker, 1979) Vol. 2, pp. 281-282.
- (26) Thompson, **op. cit.**, p. 289.
- (27) W. Hendricksen, **Exposition of the Gospel According to Matthew**, (Grand Rapids: Baker, 1973), p. 832.
- (28) Lowry, **op. cit.**, p. 13.
- (29) Lukas Vischer, **Tithing in the Early Church**, (Philadelphia: Fortress Press, 1966), pp. 9-10.
- (30) P.E. Hughes, **Commentary on the Second Epistle to the Corinthians**, (Grand Rapids: Eerdmans, 1962), pp. 283ff. The poverty of the Jerusalem church was a recurrent problem, cf., Acts 6:1-6; 11:27ff.; Gal. 2:10; 1 Cor. 16:1ff.; Acts 24:17.
- (31) F.W. Grosheide, **Commentary on the First Epistle to the Corinthians**, (Grand Rapids: Eerdmans, 1953), p. 398.

- (32) L. Powell, **Money and the Church**, (New York: Association Press, 1962), p. 16. The lack of a central treasury is, however, inconceivable. How could widows be "put on the list" without a deacon-controlled treasury?
- (33) Powell, **op. cit.**, p. 25.
- (34) J.M. Mulder, "The Church as a financial institution, or forgive us our debts," **Theology Today**, 26, 298. October 1969.
- (35) Stotts, **op. cit.**, pp. 20-21.
- (36) Stotts, **op. cit.**, pp. 20-21.
- (37) J. Calvin, **The Institutes of the Christian Religion**, Book IV, ch. IV, 8. Quoting Ambrose, **On the Duties of the Clergy**, II, xxviii, 137f.

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6. TRENDS AND COMPARISONS IN DENOMINATIONAL FINANCE

Robert M. Copeland

A. Introduction

The purpose of this background paper is primarily to compare our practices and policies with other Christian denominations to see whether we conform to the "normal" pattern. We do not pretend that our denomination's course of action should be based on statistical norms or bureaucratic fads; clearly, it should not. However, we believe that there is value in assessing where we stand financially in comparison to other Christians and to the society in which we live. If we should deviate substantially from normal practice or from societal standards of fiscal responsibility, we would need to be prepared to justify our practices. Moreover, such comparison might well enable us to learn lessons or glean ideas from the experiences of others. "Experience is the best teacher; but if you can learn the lesson second-hand, the tuition costs less."

B. Comparative Financial Survey

A number of the questions raised in the Synod of 1978, and subsequently by members of Synod or of this committee, deal with fiscal problems which every connectional (or hierarchical) system of church government must face: where will the money come from? and where will it go? In an effort to discover how other denominations have resolved some of these problems, Subcommittee 6 prepared a one-

page questionnaire which was sent to the chief fiscal officers of the 43 U.S. denominations who report financial data in the 1978 **Yearbook of US and Canadian Churches**, and to the one other member of NAPARC which does not send information to the **Yearbook**. Of these 44 letters, responses were received from 28, a very good rate of return (nearly 64%). (1) Unfortunately, of our four sister churches in NAPARC, two did not respond at all and two returned their questionnaires virtually blank. Four other churches of the Reformed family, however, cooperated, so that we do have comparative statistics from a representative group of kindred churches. Data for the RPCNA were collected from the 1978 Treasurer's Report (fiscal 1977) and other relevant sources.

The denominations whose data are included in the survey, grouped by families, include:

Presbyterian & Reformed (2)	7
Baptist	4
Lutheran	5
Arminian	4
Mennonite & Brethren	4
Miscellaneous (3)	5
Total:	29

1. Endowment

Of the 29 denominations, eight (28%) report having an Endowment. An additional seven report a qualified "No"; some of these qualifications include:

- "We did once but not now."
- "No endowment, but substantial savings accounts and reserves."
- "No endowment fund, but we'd like to start one."
- "The denomination has none, but many of our boards and agencies have."

By families, the churches which report having endowments are: Reformed, 3; Baptist, 1; Lutheran, 2; Arminian, 1; Men./Breth. 1. This does not suggest a statistical relationship between endowment and theology. Endowment does, however, appear to be related to the age of the organization: all of the denominations which reported endowments were established prior to the Civil War or are mergers which have parent organizations of that age.

The value of the endowments reported was extremely disparate, ranging from a low of \$1.78 per communicant member to a high of \$739.44, distributed on a very skewed curve: the **mean** endowment is \$179.01 per communicant member, but the **median** is only \$8.35 per member.

Eight denominations reported the rate of return on their endowed

or invested funds, ranging from 5.0% to 8.0%. The mean return was 6.46%, and the median 6.4%.

N.B. — The market value of the endowment of the RPCNA in 1977 is equivalent to \$651.25 per communicant member, the second highest figure reported. The rate of return (including interest and Net Gain on Transactions) was 7.16%, the third highest rate reported. Excluding net gains, the interest earned was 6.78%, which is still the third highest rate reported.

2. Unified Budget

Eighteen of these denominations have a Unified Budget (i.e., the central governing or coordinating body collects and allocates funds), and eleven do not. One of these added the note, "We're striving to start one."

Again, the use of a Unified Budget seems to be relatively independent of theological traditions:

	Yes	No	Blank
Presby. & Reformed	4	2	1
Baptist	4	0	0
Lutheran	3	2	0
Arminian	3	1	0
Men./Breth.	1	3	0
Miscellaneous	2	3	0

Three denominations reported that contribution to the denominational budget is mandatory, and another indicated the use of "strong moral persuasion" (emphasis in original).

Many of the fiscal officers from groups without a unified budget were unable to furnish data on the sources of income and the expenditure of funds, a fact which is both understandable and significant.

3. Denominational and Congregational Spending

In light of questions raised at our 1978 Synod about denominational contributed budget (i.e., "Synod's Budget") as a percentage or tithe of congregational spending, the Survey asked the practice of other groups: "Denominational budget(s) as a percent of total congregational spending?" Averages (means) by families were:

Presby./Reformed	14.34%
Baptist	23.42%
Lutheran	9.32%
Arminian	18.83%
Men./Breth. (4)	46.20%
Miscellaneous	4.10%

The mean for the 22 denominations who supplied information was 18.6%.

N.B. — For Fiscal 1977, our Synod's (contributed) Budget was \$260,000, or 13.38% of total congregational expenditures for the year.

Because of the deficit in the prior year, however, the actual amount available for the Synod's Budget was only \$214,286, or 11.03% of congregational expenditures.

Note: The question turned out to be faulty, since several denominations report that most of their spending for missions, education, etc. occurs at the regional level (e.g., Districts, Dioceses) rather than either the local or national levels. Any future survey should take this into account. In the RPCNA, Presbyteries have traditionally spent very little in comparison to local and national expenditures.

4. Sources of Income

Responses are available from 22 denominations to the question "What percent of denominational expenditures (budget & non-budget) comes from each of the following sources?" Mean figures are:

	Maximum (5)	Mean	RPCNA
Individuals (6)	98.0%	15.4%	10.12%
Congregations	100.0%	68.9%	32.08%
Bequests (6)	10.0%	2.8%	6.15%
Endowment	35.0%	5.0%	30.13%
Foundations	2.0%	0.2%	—
Corporations (7)	2.5%	0.1%	—
Other (8)	86.5%	7.5%	21.53%

N.B. —The RPCNA figures indicate that we depend on endowments to a significantly larger extent than the average, although one group reported 35% from endowment, and another reported 34% from bequests and endowment combined. The other category where we deviate substantially is the second: our congregations contribute less than half of the average load.

5. Categories of expenditures

An effort was made to discover the types of expenditures made by denominations. It must be remembered that patterns of expenditure at the denominational level vary quite widely. In many cases individuals, congregations, regional judicatories, related foundations, etc. spend large amounts for items which are poorly represented in the budget of the denomination itself (e.g., retirement homes). Moreover, the organization of programs, while fitting some broad generalizations, has no standardization. The traditional distinction between domestic and foreign missions is no longer universally observed; "social mission" is frequently included in budgets for education, home or foreign missions; pensions may be included under missions, &c. The ten categories on the questionnaire were chosen on the basis of the types of appropriation which have been controversial in the RPCNA in recent years.

The data indicate that significant differences in types of expenditures at the denominational level exist between families of denominations.

Means by "Families" (9)

Category	Reformed	Bapt.	Luth.	Armin. (10)	Men./Br.	Misc.	Mean of all denom. combined (11)
a. Theol. edn.	10.37	10.87	6.94	8.04	5.50	10.61	9.00
b. Colleges	6.74	1.54	15.80	1.32	1.50	7.34	7.35
c. Pubns & C.E.	8.41	12.21	8.06	2.95	5.00	6.20	6.68
d. Home Missions	27.33	14.22	17.30	5.77	21.50	14.98	17.03
e. Foreign Msns.	22.67	39.67	16.75	30.76	49.00	16.28	26.70
f. Pensions	8.80	1.16	2.76	0.50	1.50	2.80	3.27
g. Retirement facilities	0.40	1.19	0.00	0.00	0.75	0.00	0.45
h. Ecumenical agencies	0.08	0.53	10.26	0.03	0.50	0.60	2.63
i. Social Msn.	1.04	2.31	4.99	0.25	4.00	2.12	2.50
j. Other (12)	14.55	18.58	13.94	50.26	1.00	18.63	17.47

The most significant disparities between families of churches are found in categories d, e, and h. Notice, for example, that the Baptist and Mennonite/Brethren groups spend approximately twice as much for foreign missions as do the Reformed churches. Notice that the Reformed and Lutheran groups spend more on home missions than on foreign, while all other groups spend a larger proportion on foreign missions. Compare the amount given to ecumenical agencies by Lutheran churches with those given by Reformed and Arminian denominations.

N.B.—Figures for the RPCNA are:		Mean:
a.	20.10%	9.00
b.	4.00%	7.35
c.	13.85%	6.68
d.	10.32%	17.03
e.	15.95%	26.70
f.	19.21%	3.27
g.	1.60%	0.45
h.	1.73	2.63
i.	—	2.50
j.	13.24%	17.47

We are **significantly above** the comparison means for theological education, publications & C.E., and pensions; **significantly below** for home missions and social mission (e.g., world hunger), and **somewhat below** for colleges and foreign missions.

6. Publication Subsidy

The policy of the RPCNA of subsidizing its official publications has come under increasing internal criticism within the past few years, so the questionnaire asked denominations to indicate whether their publications are subsidized, sold at cost, or sold at a profit.

Subsidized	16	55%
Sold at cost	5	17%
Sold at profit	—	—
Some combination		
of the above	5	17%
No answer	3	10%
	<hr/> 29	<hr/> 99%

The questionnaire also asked, "If subsidized, approximately how far below cost are they sold?" Responses, however, were so scattered and so vague that a meaningful average cannot be compiled.

7. Per Capita Contributions

Another interesting comparison may be provided by comparing contributions received per member by the denominations in the Survey. Data for 27 of these is in the 1978 **Yearbook of U.S. and**

Canadian Churches, and data for the RPCNA comes from the 1978 **Minutes of Synod**. These figures are based on total contributions to both congregational finances and denominational programs.

Family	Mean per cap. Full mbrshp.	Mean per cap. Inclusive mbrs.
Reformed	\$286.03	\$234.23
Baptist	218.00	218.00
Lutheran	168.26	120.35
Arminian	211.45	211.45
Men./Breth.	255.83	255.83
Misc.	204.09	191.34
Mean for 28 denoms.	225.68	203.75
Mean for 43 denoms. in 1978 Yearbook	149.75	137.18
RPCNA:	506.79	398.39

Thus contributions per communicant member in the RPCNA are 177% of the mean of the Reformed groups reporting, 225% of the mean of the 28 denominations who responded to this Survey, and 338% of the mean of the 43 denominations who report in the **Yearbook**. Reformed Presbyterian per capita giving is the highest rate in this Survey, and if we were included in the **Yearbook** would be the third highest rate among U.S. denominations.

8. Congregational Finance vs. Other Contributions

The **Yearbook** provides financial data in two broad categories: Congregational Finances and Benevolences (the latter including all contributions outside congregations—e.g., denominational budgets, missions, charities). Thus “benevolences” is not always the same figure as “denominational budget” but provides a reasonable basis for comparison among churches with widely-divergent structures and financial systems. On a per capita basis, the relevant comparison means are:

Group	Total contrib. per capita— full mbrshp.	Cong'l Fin. per capita— full mbrshp.	Benevolences per capita— full mbrshp.
43 U.S. denominations	\$149.75	\$118.63	\$31.12
7 Reformed denominations (13)	287.16	214.48	61.86
RPCNA (14)	506.79	428.19	71.68

The significance of these figures to the task of the present committee is in the last column: Reformed Presbyterians devote a higher per capita amount (although a somewhat lower proportion) of their total

contributions to "benevolences" than do other denominations. In other words, Reformed Presbyterian works are better-financed per capita than the average of either all 43 denominations or of 7 other Reformed denominations.

8. Statistical Tests

Statistical tests appropriate to sample data, such as analysis of variance and significance of difference, have not been applied to the data in the Comparative Financial Survey because the data is not a sample. It is a complete body of data from all of the U.S. denominations who are willing to divulge financial information for research purposes.

9. Conclusion

In most categories of information covered in the **Yearbook** and in the Comparative Financial Survey, the RPCNA is not atypical of American denominations, and of Reformed groups in particular.

Significant deviations are found in the areas of Sources of Income and Categories of Expenditures, and have been noted at those points. However, the figures on per capita giving are also highly significant. The money is there; our membership contributes generously. Quite simply, having a large endowment does **not** deter our people from contributing to the Reformed Presbyterian Church.

It is possible, however, that the endowment may deter congregations from giving to denominational projects. Our proportion of denominational to congregational expenditures is somewhat lower than the mean for the group of Reformed denominations, and noticeably lower than the mean for all combined.

On the other hand, our level of total contributions is so much higher than the mean that a lower proportion of those contributions can sustain a comparable denominational program. Moreover, aside from that fact, our proportion of denominational expenditures is not the lowest reported, and we have at present no statistical evidence to suggest that our rate would rise substantially if we lost our endowment.

From the statistics in the Comparative Financial Survey it appears, therefore, that the RPCNA endowment **supplements** a denominational program which is otherwise generally within the limits of normalcy. The endowment enables us to expand our ministry beyond what our modest membership, even at high rates of contribution, could otherwise sustain. In short, the statistics available contain little hint of the baleful effects sometimes attributed to our endowment.

At the same time, the statistics presented suggest that the RPCNA would not be out of line with other denominations if we were to: (1) find ways to increase giving by congregations to the denominational contributed budget; (2) evaluate/consider whether we should desig-

nate a higher proportion of our resources for home and foreign missions, world hunger, and our church college; (3) find ways to remove Pensions from our contributed budget and reduce the expenditures for the Seminary and the office of publications and education.

Finally, attention is drawn to the introduction to this paper, which contains an important caveat: A comparative survey is just that, and not a reason for action. Decisions should be made for spiritual reasons, not statistical conformity. The purpose of the Survey was to discover what other branches of the Church Universal consider appropriate in handling the Lord's finances.

ENDNOTES

- (1) One additional response was received too late to be included.
- (2) Including the RPCNA
- (3) Includes a family of two representatives—too small to group—as well as three which are not readily classifiable.
- (4) One denomination reports that their budgets equal 95% of congregational spending, a much higher figure than any other group in any family. Without that figure, the mean for this category would be 15.8%.
- (5) Minimum in every case is zero percent.
- (6) Three of the reporting denominations provided figures for only two combined categories: (1) Individuals & Congregations; and (2) Bequests and Endowment. Classifying all reported figures for these four items into these two categories yields averages of (1) 84.1% and (2) 8.0%; these do not differ significantly from the totals of the figures given in the Table.
- (7) One report contained a figure in this class, but the corporation involved is an internal corporation (a women's organization). No denomination reported contributions from commercial firms.
- (8) Includes earned income, contributions from regional judicatories, and unspecified miscellaneous.
- (9) These means frequently do not total 100%: (a) some denominations grouped their responses differently; and (b) some response sheets did not report spending 100% of their expenditures (!).

- (10) Only two in this family answered this part of the questionnaire, and in one of those all mission funds are handled by local congregations; thus this column is hardly a "mean" in any useful sense. For example: In that denomination the central budget is relatively small; 83% of it goes for office expense and administration. In the other denomination, 61.5% of the central budget goes to foreign missions, only a small percentage to office & administration.
- (11) This is the mean of all denominational percentages, NOT the mean of the six families.
- (12) Includes office & administration expense where reported, as well as unspecified miscellaneous.
- (13) Not the same seven in the Reformed family of the remainder of this survey; this seven includes those listed in the **Yearbook**, whether they returned the Committee's survey or not, and does not include the RPCNA. See note 14 for the reason for that.
- (14) Congregational data in the RPCNA is not reported in these categories. The figure for "congregational finances" in this table includes the totals reported for pastor's salaries and "other," and the figure for "benevolences" includes Synod's Budget and "Other RP Works." There is no way to determine what part of the "Other" category should be attributed to congregational finance and what part to benevolences. RP congregations contribute for pastors' salaries \$581,825, or \$147.26 per communicant member; even assuming that the pastor's salary were the only local expense (which of course it is not), RP's spend much more on pastoral salaries than the average denomination spends on all local expenses combined.

**REFORMED PRESBYTERIAN CHURCH
CONSULTATIVE ASSEMBLY**

23rd to 28th June 1979

Minutes of Meetings and Recommendations

AIRDRIE Saturday, June 23rd at 4:30 p.m.

The Chairman of the planning committee, Rev. A. Sinclair Horne, called the Assembly to order in the Session Room of the Airdrie Reformed Presbyterian Church. Present were from Scotland: Revs. Paul E. Copeland, A. Sinclair Horne, Raymond E. Morton, and ruling elders George Howson and R. Turnbull; from Ireland: Rev. R. Wallace McCollum, J. Stuart McMahon; from North America Revs. Harold Harrington and E. Clark Copeland.

Mr. Horne welcomed all present on behalf of the Scottish R.P. Synod.

It was decided that the election of officebearers be left till Monday morning when other representatives would then be present.

The mimeographed programme prepared by the planning committee was distributed. Certain adjustments were made to the printed programme owing to the delayed arrival of Drs. Hugh J. Blair and Adam Loughridge, due to the serious illness of and unexpected recovery of an elder of the Ballymoney congregation.

The general points of procedure proposed by the committee were approved.

Explanations were made regarding the arrangements for entertainment of guests over Sabbath and in Edinburgh from Monday through Thursday.

Tea was served in the Hall of the Church at which members from Wishaw, Glasgow and Airdrie joined the Assembly members for the meal.

At 7:30 p.m. the public worship service began under the leadership of Rev. R.E. Morton. Rev. A.S. Horne gave his keynote address setting out the reasons for the Assembly and the hopes and aspirations of members concerning the Assembly. Revs. Harold Harrington and Stuart McMahon responded on behalf of the guests from other R.P. Churches. Mr. John Frame acted as precentor at the service.

Guests were entertained in various homes in the congregations over the Sabbath. A union evening service was held in Wishaw R.P. Church, led by Rev. Paul E. Copeland. Psalms were chosen and explained relevant to the subject of Priesthood of all believers. Rev. E. Clark Copeland preached on the same subject basing his message on I Peter 2:1-10.

Monday, June 25th

The Assembly members and their wives who were present met in the premises of THE SCOTTISH REFORMATION SOCIETY for coffee at 10:30 a.m. each morning prior to the Assembly meetings in the Magdalene Chapel. Lunch and dinner were also served in the same premises by a group of ladies under the direction of Mrs. A.S. Horne.

Session 1 June 25th MAGDALENE CHAPEL at 11:00 a.m.

Rev. A. Sinclair Horne occupied the chair and welcomed all delegates, especially Rev. F.S. Leahy who was present at the meetings for the first time. He then convened the meeting by leading in Prayer.

Mr. Horne then called for the election of officebearers for the Assembly.

The following members were unanimously appointed:

A. Sinclair Horne	Moderator
Raymond E. Morton	Deputy Moderator
E. Clark Copeland	Clerk

The Moderator then constituted the meeting of the Assembly in Prayer.

Paper No. 1 The Paper, **Co-ordination of R.P. Testimonies** was presented by E. Clark Copeland and discussed briefly. Because of the rearrangement of timetable, it was decided that this discussion would be concluded after the walk about tour on Tuesday p.m.

Recess was taken for lunch, the Moderator leading in Prayer.

Session 2 Monday, 25th June

The Assembly was reconvened in Prayer by Rev. Harold Harrington.

Paper No. 2 Raymond E. Morton presented the paper '**Present day application of the Doctrine of the Headship of Christ.**' Lively discussion followed this paper.

The Assembly recessed for supper, led in Prayer by the Moderator.

Session 3 Monday 25th June

Rev. George McEwen arrived from Ireland and was welcomed by the Moderator. The assembly reconvened in Prayer by the Rev. Paul E. Copeland.

Paper No. 3 F.S. Leahy presented the paper, **Foreign Missions: Future Planning and Policy.** Discussion followed the presentation of the paper.

It was agreed that the minutes would contain the record that the papers were presented and discussed and that the recommendations arising from the papers would be taken up and adopted at the final session of the Assembly.

Because of the importance of the paper, the Moderator suggested that two items be switched. Miscellaneous matters to be taken on Tuesday afternoon thus leaving the whole of the Wednesday afternoon for the Co-ordination of the R.P. Testimony. This was agreed by the Assembly.

The Assembly was dismissed in Prayer by the Moderator.

Session 4 Tuesday, 26th June

Devotional exercises were taken by Rev. Wallace McCollum ending in Prayer convening the Assembly.

The Moderator welcomed Rev. Drs. Hugh J. Blair and Adam Loughridge who had arrived from Ireland.

For the benefit of all delegates the changes made to the programme were announced.

The Deputy Moderator took the chair so that the Moderator could present

Paper No. 4 Relationship of the R.P. Churches to other Reformed Churches. Discussion took place on this paper, after which the Assembly was dismissed with prayer led by the Deputy Moderator.

Session 5 Tuesday, 26th June

After a walk about tour to spots made famous by events of Reformation and Covenanting history the Assembly met in the Magdalene Chapel.

Miscellaneous matters were taken up by the Assembly.

The possibility of celebrating the 300th anniversary of the death of Richard Cameron and the signing of the Sanquhar Declaration in 1980 was discussed. It was decided that a committee appointed by the Scottish Church be appointed by the Scottish Synod to plan a suitable celebration possibly on Saturday, June 28, 1980.

After discussion on various suggestions about the continuation of this Consultative Assembly, it was decided that the Assembly meet in North America, possibly at White Lake Camp before the Carleton Conference in 1984. The Present officers plus a representative of the Irish Synod and the Australian Presbytery be responsible for planning the Assembly. It was proposed that we plan to meet every five years and that the programme be limited to a few topics of common concern so that they may be discussed thoroughly. This was agreed. The session was dismissed with Prayer by the Moderator.

Session 6 Tuesday, 26th June

The Session was opened by the singing of Psalm 103 and prayer led by George MacEwen.

Paper No. 5 Mutual Eligibility and Exchange of Personnel was presented by Rev. Harold Harrington. Since Mr. Harrington had included recommendations at the conclusion of his paper it was decided to take these up. All the recommendations with the exception of No. 1 were adopted. Number 1 was held over till the discussion on the paper dealing with the Testimonies had been completed. The Assembly was dismissed with Prayer led by the Moderator.

Session 7 Wednesday, 27th June

The Moderator welcomed Rev. J.T. Moffett Blair, retired minister from Stranraer, Rev. Professor G.N.M. Collins, observer from the Free Church of Scotland and Rev. James Salmond, observer from the National Church Association and Reformed Fraternal of the Church of Scotland.

Rev. Paul Copeland led devotions concluding with Prayer convening the Assembly.

Paper No. 6 Theological Education was presented by Professor

Adam Loughridge. Fruitful discussion took place on this important paper.

The Assembly recessed for lunch led in Prayer by the Moderator.

Session 8 Wednesday, 27th June

The Session was convened with Prayer led by Rev. J.T. Moffett Blair. The Moderator raised two questions before discussion of the next paper.

- a. What was to be done with the papers in relation to Committees and Synods?
- b. To whom would the final reports and recommendations go?

It was decided that copies of the papers be made available in mimeographed form to any members of the Church who desired them as well to the Clerks of the respective Synods. A nominal charge of 50p per set to be made to members of the church. It was also decided that the minutes be mimeographed and sent to all members of the Assembly and the Clerks of the respective Synods and added to the papers. It was also agreed to have one set of minutes prepared in a permanent form for purposes of records.

The Moderator announced that the funds collected by the Scottish Churches had more than met the expenses of the Assembly. It was decided that the final disbursement of the funds be left to the Scottish Church including the matter of a contribution to the Scottish Reformation Society for the use of their premises for the meetings of the Assembly and meals.

Paper No. 1 Further discussion took place on this paper from the point left off in Session 1. It was agreed that the seven areas suggested at the end of the paper should have priority in all the testimonies. The Session concluded with Prayer led by the Moderator.

Session 9 Wednesday, 27th June

The Session was convened by the singing of a Psalm and Prayer led by the Moderator.

Paper No. 7 Psalmody: Future Planning and Policy was presented by Rev. Prof. Hugh J. Blair and discussed.

It was announced that as the Irish representatives required to meet an earlier time for the transport that coffee would be served from 10 a.m. and that lunch would be 12:30 p.m.

The Session was dismissed with Prayer by the Moderator.

Session 10 Thursday, 28th June

Devotions were led by Rev. Stuart McMahon concluding with Prayer convening the Assembly.

The Assembly took up the Reports in the order which they had been presented and proceeded to discuss the recommendations proposed by the presenter.

Paper No. 1 Co-Ordination of the Testimonies of the R.P. Churches.

- i. That the several Synods acknowledge the need for continuing separate testimonies in order to speak effectively to the different cultures in which they exist.
- ii. That the North American Synod provide copies of their Revised Testimony to the other Synods for their study.
- iii. That in the revision of Testimonies the Synod's consult one another for help and for the basic preservation of uniformity of the basic substance of our Testimony.
- iv. That the Synods draft a modern covenant which incorporates the Biblical principles acknowledged in past Covenants and applies them to this age: that when drafted this Covenant be sworn in the churches. We further recommend that the drafting be done in close cooperation by the several Synods and that it be a uniform Covenant consistent with differing circumstances. The celebration of the 300th anniversary of Richard Cameron's death and subsequent events provides appropriate time to prepare for such covenanting acts.

Paper No. 2 Present Day Application of the Doctrine of the Lordship of Christ.

- i. That Synods and/or individual members make every effort to propagate the doctrine of the Lordship of Christ and its application to every part of life, e.g., by letters to elected representatives and also to the media.
- ii. That in order to keep ministers and the whole church alive to the doctrines of the Lordship of Christ, Synods give time for detailed consideration to one particular application of this doctrine each year.
- iii. That the Church magazines keep the application of this doctrine of the Lordship of Christ constantly before the Church by way of special articles or reports of the Synodical Conferences.

Paper No. 3 Foreign Mission—Future Planning and Policy

- i. That our respective Synods consider sympathetically the establishment of Councils/Boards of Missions with Home and overseas departments.
- ii. That our respective Synods consider the possibility of holding a joint missionary Conference to study in depth the theology and practice of missions.
- iii. That further consideration be given to the respective merits of the volunteer system and specific calling of workers to missionary work.

- iv. That our Mission Boards carefully study the application of the principle of Covenanting in a missionary setting and that similar thought be given to Terms of Communion where churches are established through the instrumentality of missionary endeavours.

Paper No. 4 Relationship of the Reformed Presbyterian Church to other Reformed Churches.

- i. That our respective Synods reaffirm the truth of the oneness of the church of Christ which truth is not by human design but is revealed in the Word of God.
- ii. That our Churches seek to give visible expression to this oneness; not by reducing standards but by regulating them in humble submission to the sovereign authority of the Word of God.
- iii. That our Synods seek cooperation with those bodies which stand closest to our doctrinal and practical position so that we may be able through such cooperation to witness effectively to those truths which are part of our distinctive testimony.
- iv. That our Synods give encouragement to those committees, groups and individuals who establish contacts with like minded bodies as they pursue practical areas of cooperation such as Psalmody, Christian Education, and other witness bearing.
- v. That our Synods recognize that even though we may extend our areas of cooperation and develop closer relationships with other bodies, our first call and commitment is to see that within our own Reformed Presbyterian Churches, the unity of the Spirit and Faith is maintained, and to this end constantly to submit ourselves, as individuals and in a corporate capacity to the searching scrutiny of the Word of God and the work of the Holy Spirit in our lives.

Paper No. 7 Psalmody—Future Planning and Policy

- i. That in consultation with one another the Synods should initiate a fresh revision of the Psalter over a period of years, to provide a metrical version that is an accurate translation of the original Hebrew. Tunes should be suitable for congregational singing and should retain as far as possible the rhythm and balance of Hebrew poetry.
- ii. That in announcing Psalms in public worship ministers should indicate their relevance as Christian praise and should particularly stress their Christ-centered character.
- iii. That the Churches publish material emphasizing the Christ-centeredness of the Psalms.

Paper No. 6 Theological Education

- i. That close relations be maintained between the R.P. Theological Hall, Belfast and the R.P. Theological Seminary, Pittsburgh.

- ii. That a regular exchange of news be made regarding details of our theological courses.
- iii. That an occasional interchange of members of staff be encouraged.
- iv. That reciprocal arrangements be made by each church for giving of financial aid to students.
- v. That in view of the difficulties in coordinating courses, students be advised to consider the value of post-graduate courses at the Hall and Seminary; otherwise the second year is recommended as the most suitable year for study overseas.

Paper No. 5 Mutual Eligibility and Exchange of Personnel

(This paper was given in Session 6 and the recommendations were passed after its presentation since they were part of the paper.)

- i. That every transfer of personnel for a period of time longer than twelve months be formal transfer of membership to the appropriate jurisdiction within which the person is working and communing, and that a person so transferred meet all the requirements confessional, testimonial and practical which are ordinarily imposed on its members and ministers by the receiving jurisdiction.
- ii. That ordained personnel in all Reformed Presbyterian Churches be declared eligible for a call from any congregation, presbytery, synod or commission authorized to issue such a call.
- iii. That congregations and so forth seeking to make a call outside their own Synod membership be required to justify such a call, and receive permission to do so from Presbytery or Synod as the case may be in advance of the call unless an agreement between Synods as to their personnel has allowed full freedom to make calls upon personnel within the respective Synods.
- iv. That calls to ordained personnel in other Synods be examined with special care by the Presbytery or session to which the call is sent, and that the court having oversight not present such a call in a routine manner, but if the call is presented to accompany the call with careful advice.
- v. That temporary visits of personnel between the several Synods be encouraged through such means as exchange of pulpits and project teams formed in one congregation to visit another for short periods. Loans of families and individuals might also be considered.
- vi. That personnel on a temporary visit exercise no ruling authority whatsoever in the visited jurisdictions. This general rule to be relaxed in the case of exchange pastors on the direction of a congregation's presbytery so that an exchange pastor in a formal exchange might moderate a session but not vote.

- vii. That frivolous exchanges or transfers of personnel leading to confusion and disruption be discouraged; that all pulpit exchanges, team visits, and loans of workers be arranged for openly with full advisement of the overseeing Presbytery from the beginning of the arrangements.
- viii. That full intercommunion of members be practiced.
- ix. That while no formal agreements be attempted, the several synods seek to honour the principle that service in one Synod count towards pension rights in the other Synods and that this principle be applied on a case by case basis remembering that we are one church and we must do justly by all our workers.
- x. That as far as possible students' aid be made reciprocal to students by the governing bodies of the theological institutions which the student attends.

UNAPPROVED CHAPTERS OF THE REPORT OF THE COMMITTEE ON OFFICERS OF THE CHURCH (WITH APPROVED AMENDMENTS)

CHAPTER V, Title

The Officers of the Church

The Offices of the Church

CHAPTER V, Subtitles

Pastors, Ruling Elders, Deacons

Eldership, Diaconate

CHAPTER V, Section 1

The pastor is the leading officer of a congregation, though not essential to its existence.

. . . The calling, training, ordination, installation and duties of pastors are presented in . . .

Delete everything through to the last sentence of the section and retain it to read as is.

The calling, training, ordination, installation and duties of *teaching elders* are presented in . . .

CHAPTER V, Section 2

The ruling elders are associated with the pastor, and have an equal voice with him in the government of the church. Only those in good and regular standing shall be eligible for this office . . .

Delete first sentence. The section would open with: Only those men in good and regular standing in the congregation shall be eligible for **election as ruling elders** . . .

CHAPTER V, Section 3

The elders shall have spiritual oversight of the congregation, support the pastor in every good work and seek to advance every interest of the Kingdom of God. They shall seek the lost . . .

The *session* shall have spiritual oversight of the congregation. Ruling elders shall support the *teaching elder* in every good work and seek to advance every interest of the Kingdom of God. *Together* they . . .

CHAPTER V, Section 4

The session shall order an election of elders when in its judgment an increase is needed, or when presbytery may direct it. The session shall determine the number which should be in proportion to the size of the congregation.

The session shall order an election of *ruling* elders when in its judgment an increase is needed, or when presbytery may direct it. The session *may* determine the number according to the size of the congregation and according to the evidence of the gifts for the eldership in certain men. **(OMIT** "which should be")

CHAPTER V, Section 5

. . . The congregation being assembled at the appointed time, public worship with a discourse shall be conducted, after which the pastor, or if there be no pastor, a minister appointed by presbytery, shall constitute the session, and the election . . .

. . . Proxy votes may be admitted under the same regulations as in the election of a pastor . . . Chap. VII, par. 5.

. . . The congregation being assembled at the appointed time, public worship with a discourse shall be conducted, after which the *moderator* shall constitute the session, and the election shall be held under its supervision.

. . . Proxy votes may be admitted under the same regulations as in the election of a *teaching elder*. Chap. VII, par. 5.

CHAPTER V, Section 6

The session may submit a list of nominees, not less than the number of elders to be elected; or nominations may be made by any member of the congregation entitled to vote; or the election may proceed without nominations. When nominations are made, the members, in voting, are not restricted to the names of those nominated. Voting shall be by ballot and the number of names on each ballot shall not exceed the number to be elected. Only those receiving a majority of all the votes cast shall be declared elected.

The session may submit a list of nominations. *If a number has been previously set, they may not nominate a number less than the number of ruling elders to be elected. Nominations may also be made by any member of the congregation entitled to vote, or the election may proceed without nominations. When nominations are made, the members, in voting, are not restricted to the names of those nominated. Voting shall be by ballot. Only those receiving a majority of all the votes cast shall be declared elected.*

CHAPTER V, Section 7

The elders-elect should . . .

CHAPTER V, Section 8

The session shall then set a time for the ordination and installation of the elders-elect. It shall direct the reading of the edict on two preceding Sabbaths. At the appointed time the moderator shall constitute the session, and call for the final reading of the edict. Opportunity shall be given for objections. If such are presented, the session shall, after due consideration, vote to sustain or overrule them, and proceed accordingly.

CHAPTER V, Section 9

The moderator shall preach a sermon suitable to the occasion.

CHAPTER V, Section 11

. . . Elders may be elected for limited terms of service in accordance with the provisions as determined by Synod.

. . . If session feels itself incompetent to act without prejudice, it may refer the matter to presbytery. The presbytery may assume original jurisdiction if it appears that a member of session has become detrimental to the spiritual welfare of the congregation, and, after an opportunity has been given for those concerned to be heard, may dissolve the relationship.

The *ruling* elders-elect should . . .

The session shall then set a time for the ordination and installation of the *ruling* elders-elect. (*Notice of the date of ordination/installation should be given by the installing session to all sessions within the presbytery.*) The Session shall direct the reading of the edict in the congregation on two preceding Sabbaths. At the appointed time the moderator shall constitute the session, and call for the final reading of the edict. Opportunity shall be given for objections. If such are presented, the session shall, after due consideration, vote to sustain or overrule them, and proceed accordingly. *All elders present should be invited to join in the laying-on-of-hands.*

A sermon suitable to the occasion shall be preached. (OMIT "The moderator")

. . . The local session may institute formal judicial process and should notify the presbytery of its intention. The grave steps of suspension and deposition should come under careful review by the presbytery. Presbytery may also institute formal judicial process against a ruling elder when his local session has been unable or unwilling to deal adequately with serious problems within its eldership.

CHAPTER V, Section 12

Add this new section 12 with respect to the eldership and renumber the rest of the sections in Chapter V accordingly.

Ordination to the eldership is an abiding recognition of God's call for a man to have oversight of the flock as an under-shepherd. As a man's spiritual gifts develop and as circumstances change it may well arise that an individual ordained originally to rule is now qualified and called upon to teach. If called to a particular teaching charge he would not then be re-ordained. He would, however, have to be properly examined by the presbytery to see if he possesses the necessary training and the gifts of knowledge and skill prerequisite to a public teaching ministry. If presbytery is satisfied as to his academic and spiritual preparation, he would then be charged and installed for a specific teaching ministry in a given location.

CHAPTER VI, Section 7

. . . The moderator, or a minister designated by him, shall offer prayer . . .

. . . The moderator, or *any member of the court* designated by him, shall offer prayer . . .

CHAPTER VI, Section 9

. . . He shall be subject to the direction of his presbytery in all matters which pertain to his ministerial duties, but shall continue as a member of his congregation and under the jurisdiction of its session in matters of personal conduct until his ordination, when he becomes a member of presbytery. Until that time he is eligible to the office of elder or deacon in the congregation.

. . . He shall be subject to the direction of his presbytery in all matters which pertain to his ministerial duties, but shall continue as a member of his congregation and under the jurisdiction of its session in matters of personal conduct until his ordination.

(**OMIT** the rest of the section.)

CHAPTER VI, Section 11

The licentiate is eligible to a call to the pastorate of any vacant congregation, which has had opportunity to judge of his character and ability as a man and a minister. . . .

The licentiate is eligible for a call to the teaching ministry of any congregation which has had opportunity to judge of his character and ability as a man and minister. . . .

CHAPTER VII, Title

The Election of a Pastor

The Election of a *Teaching Elder*

CHAPTER VII, Section 1

The election of a pastor by a congregation. . . .

The election of a *teaching elder* by a congregation. . . .

. . . If presbytery grants the privilege, a minister shall be appointed to moderate the call. . . .

. . . If presbytery grants the privilege, *presbytery's appointee* shall moderate the call. . . .

CHAPTER VII, Section 2

The congregation having assembled at the time appointed, the moderator shall preach a sermon and constitute the session.

The congregation having assembled at the time appointed *and a suitable sermon having been preached, the moderator shall constitute the session.*

CHAPTER VII, Section 6

. . . or if the majority shall insist on their right to call pastor, the moderator. . . .

. . . or if the majority shall insist on their right to call the *teaching elder-elect*, the moderator. . . .

CHAPTER VII, Section 7

. . . a definite amount of salary at specified intervals to the pastor-elect for his. . . .

. . . a definite amount of salary at specified intervals to the *teaching elder-elect* for his. . . .

CHAPTER VII, Section 10

. . . If a call is addressed to the pastor of another congregation. . . .

. . . If a call is addressed to a *teaching elder* in another congregation. . . .

CHAPTER VII, Section 11

If the call is addressed to a member of the presbytery, or to one under its care, and he is present, it may be at once presented.

A call approved by presbytery may be presented at once to the one to whom it is addressed providing he is present, and is an elder or licentiate of the presbytery.

CHAPTER VII, Section 12

A call cannot be presented to a candidate by a presbytery other than the one to which he belongs.

A call cannot be presented to a candidate by a presbytery other than the one which hold his ministerial credentials.

. . . When a congregation and the candidate belong to different presbyteries, the presbytery of the congregation making the call shall . . .

. . . When a congregation and the candidate are under the oversight of different presbyteries, the presbytery of the congregation making the call shall . . .

. . . If the call is accepted, the candidate shall be transferred to the presbytery of the congregation making the call.

. . . If the call is accepted, the candidate's ministerial credentials shall be transferred to the presbytery of the congregation making the call, and his membership shall be transferred to the congregation making the call.

CHAPTER VII, Section 9

The moderator shall immediately notify the pastor-elect, informing him . . .

The moderator shall immediately notify the teaching elder-elect, informing him . . .

. . . the number of votes cast for the pastor-elect, and other . . .

. . . the number of votes cast for the teaching elder-elect, and . . .

CHAPTER VIII, Title

The Ordination and Installation of Ministers

The Ordination and Installation of Teaching Elders

CHAPTER VIII, Section 1

The ordination and installation of ministers belong to the presbytery alone.

. . . As a rule, ordination should be with a view to, and in connection with installation as a pastor.

CHAPTER VIII, Section 4

. . . and shall then ask the pastor-elect as to his adherence to his acceptance.

CHAPTER VIII, Section 5

. . . All members of presbytery, ministers and elders, are competent to participate in this act.

. . . set him apart to the office of the ministry of the Gospel, and install him pastor of (name) congregation.

CHAPTER VIII, Section 6

. . . He shall sign the Terms of Communion, and the clerk shall add his name to the roll of presbytery.

. . . shall then address the new pastor as to his duties and . . .

. . . Opportunity shall be given the congregation and friends to greet the new pastor.

. . . and the new pastor shall pronounce the benediction.

For purposes of confessional unity and proper maintenance of teaching credentials, presbytery shall ordain and install teaching elders.

. . . As a rule, ordination should be with a view to, and in connection with installation *in a congregation*.

. . . and shall then ask the candidate as to his adherence to his acceptance.

. . . All **ruling and teaching elders of presbytery who are present shall gather about him.**

. . . set him apart (**OMIT** "to the office of the ministry of the Gospel") and install him as a *teaching elder in (name)* . . .

. . . He shall sign the **Queries for Ordination, Installation and Licensure**, and the clerk shall **enter in the Minutes of presbytery the record of the ordination.**

. . . shall then address the new *teaching elder* as to his duties. . .

. . . Opportunity shall be given the congregation and friends to greet the *newly installed teaching elder*.

. . . and the *minister* shall pronounce the benediction.

CHAPTER VIII, Section 7

. . . The installation of an ordained minister includes . . .

. . . the sermon by a minister of the presbytery, the installation prayer . . .

. . . the signing of the Terms of Communion, the addresses to pastor and people, . . .

. . . The installation of a *teaching elder* includes . . .

. . . the sermon (**OMIT** "by a minister of the presbytery"), the installation prayer . . .

. . . the signing of the **Queries for Ordination, Installation and Licensure**, the address to *minister* and people, . . .

CHAPTER VIII, Section 8

A licentiate may be ordained "sine titulo" by his presbytery at the direction of Synod for work in a special field. The board in whose field he is to labor usually requests such action. His ordination shall follow the general rules already stated.

A licentiate may be ordained "sine titulo" by his presbytery (**OMIT** "at the direction of Synod) for work in a special field. (**OMIT** second sentence) His ordination already stated. **When a board of the church wishes to call a man to labor in a mission field, permission to issue such a call must be given by Synod.**

CHAPTER VIII, Section 9

Renumber the sections adding this new section #9 re. ministerial credentials

The ministerial credentials of every teaching elder under the oversight of presbytery shall be filed with the clerk of presbytery. These shall include a record of the teaching elder's preparation for the ministry and his subsequent service to the church. There shall be certification of his acceptance under care as a student of theology, his licensure, his ordination and all subsequent installations.

Note shall also be made of any suspensions or depositions by the church courts, including any subsequent restorations. **When a teaching elder is**

transferred from the oversight of one presbytery to another, his ministerial credentials shall be forwarded to the clerk of the receiving presbytery. (See Form 16, p. 344)

PAGE 344 (Ring bound), FORM 16

CERTIFICATE OF A MINISTER TO ANOTHER PRESBYTERY

This certifies that A.B. has till this date been a member in good standing of the . . . Presbytery of the Reformed Presbyterian Church, and is hereby certified to the . . . Presbytery at his own request. By order of Presbytery this . . . day of . . . 19 . . .

..... Moderator
..... Clerk

CERTIFICATE OF TRANSFER OF A TEACHING ELDER TO ANOTHER PRESBYTERY

This certifies that A.B. has, until this date, been a *teaching elder* under the oversight of the . . . Presbytery of the Reformed Presbyterian Church of North America, and is hereby certified to the . . . Presbytery at his own request. His credentials are in order and are attached to this certificate.

CHAPTER VIII, Section 11 (new numbering)

No one who has been installed as pastor may give up his congregation without being released by the presbytery. Any pastor desiring to resign shall give notice of his intention to the congregation at least . . .

No one who has been installed as *teaching elder* may *demit* his charge without being released by the presbytery. He shall give notice of his intention to resign to the congregation at least . . .

CHAPTER VIII, Section 12 (new numbering)

A congregation desiring a change in the pastoral relationship may make official request of the pastor through a committee . . .

A congregation desiring the *termination of the ministerial charge* may make official request of the *minister* through a committee . . .

. . . Under ordinary conditions, presbytery shall not dissolve a pastoral relationship . . .

. . . Under ordinary conditions, presbytery shall not dissolve a *ministerial* relationship . . .

CHAPTER VIII, Section 13 (new numbering)

Presbytery shall fix the date upon which the pastoral relation shall be dissolved . . . Presbytery shall appoint one of its members to preach in the congregation on a convenient Sabbath, and to give formal notice to the congregation . . .

Presbytery shall fix the date upon which the *ministerial* relation shall be dissolved . . . Presbytery shall appoint *someone* (*omit part of sentence*) to give formal notice to the congregation . . .

17. MINISTERIAL CREDENTIALS

CERTIFICATE OF MINISTERIAL CREDENTIALS IN THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA			
Name: (Last name) (First name) (Second name)			
Birthplace:		Date of Birth: / /	
		Citizenship:	
Baptism: / /		in the congregation	
Profession of Faith: / /		in the congregation	
EDUCATION:			
Institutions attended (High School +)	From	To	No. Years
			Dipl/Degr.
RECORD OF CHURCH SERVICE:			
Preparation for the ministry, Ordination and subsequent Installations	Presbytery	Signature of Pr. Clerk	Date
1. Taken under care as Student of Theol.			
2. Licensed to preach the Gospel			
3. Ordination			
4. Subsequent Service			
Installed in cong.			
Released by cong.			
Installed in cong.			
Released by cong.			
Installed in cong.			
Released by cong.			
Installed in cong.			
Released by cong.			
Other: (Disciplinary actions, restorations, etc.)			

CHAPTER VIII, Section 13 (new numbering)

... He shall advise the session and congregation as to its duties while without a pastor, and as to the steps to be taken in securing another pastor.

... Presbytery shall appoint someone to moderate the session, and shall also give the congregation the privileges of pulpit supplies, of holding communion, and of the moderation of a call. These privileges hold only until the next meeting of presbytery, but may be renewed upon request.

... (**OMIT** this sentence)

... Presbytery shall appoint someone to moderate the session. (**OMIT** rest of sentence and add the following sentence.) **Sessions with two or more ruling elders shall ordinarily have the responsibility of filling the pulpit, arranging for the administration of the sacraments, and supervising the making out of a call. In special cases presbytery may act to withhold certain of these privileges.**

CHAPTER IX, Section 1

The session is the court having original jurisdiction over the members of a congregation. It consists of a pastor and the elders.

The session is the court having oversight of the members of a congregation. It generally consists of a *teaching elder, commonly called the minister, and one or more ruling elders.*

CHAPTER IX, Section 2

The pastor is the moderator of the session. Extraordinary circumstances may arise where it is advisable for the pastor to request the presbytery to appoint a moderator pro tem. No minister shall moderate a session in the absence of the pastor without his consent or without the authorization of the presbytery. When a congregation is without a pastor, the presbytery shall appoint a moderator of the session.

The *minister* is ordinarily the moderator of the session, by virtue of his *presbyterial installation*. Extraordinary circumstances may arise where it is advisable for the session to request the presbytery to appoint a moderator pro tem who may be a teaching or a ruling elder. No elder shall moderate a session in the absence of the appointed moderator without his consent or without the authorization of presbytery. When a session is

without *its appointed moderator*, the presbytery shall appoint a moderator of the session.

CHAPTER IX, Section 5

. . . Special meetings may be called by the pastor at his . . .

. . . Special meetings may be called by the *moderator* at his . . .

CHAPTER IX, Section 9

All judicial action affecting the standing of the members of the congregation shall be initiated in the session, and the trial shall be conducted in accordance with the rules set forth in Book of Discipline, IV and V. All communications, appeals, complaints, and memorials by members of the congregation or of the session, which are addressed to presbytery or to Synod, must be laid before the session for transmission to the higher court, unless the appellant is himself a member of that court.

Judicial action affecting the standing of the members of the congregation shall be initiated in the session, *with the exception of matters pertaining to the possible suspension of the teaching elder from the exercise of his ministry of the Word and sacraments. Since presbytery is the court of original jurisdiction in the matter of his installation as a teaching elder, presbytery must be petitioned by session to institute proceedings in the case. Trials shall be conducted in accordance . . .*

CHAPTER X, Section 1

. . . to install them as pastors of congregations and to require from them an account of the faithfulness with which . . .

. . . to install them as *teaching elders* of congregations, to maintain their ministerial credentials, and to require from them an . . .

CHAPTER X, Section 2

A new presbytery may be organized by the Synod, which shall define its approximate boundaries, and name the congregations to be included. All pastors of congregations within its bounds shall be transferred from the presbyteries to which they have belonged. It is desirable that ministers without charge in the area be included. These

The voting membership of presbytery shall consist of two elders from each congregation, ordinarily the moderator and one other delegate; and any servants of Synod within its bounds; i.e., home and foreign missionaries, ordained seminary professors, denominational college appointees whose position requires ordination in the

together with a ruling elder from each congregation shall make up the membership at the meetings of the presbytery (See chap. IX, par. 8 for rules as to the appointment of the elder). The presbytery by special action may enroll an elder whose certification is not regular. The presbytery may also invite any minister or ruling elder of the . . .

denomination and ordained directors serving church boards. The presbytery may also invite any minister or ruling elder of the church who is present at a meeting to sit as a consultative member without the right to vote. **Presbytery shall ordinarily maintain the ministerial credentials of all ministers without a charge (including retired ministers) who reside within its bounds.**

CHAPTER X, Section 7

Each presbytery shall choose from its members a moderator, . . .

Each presbytery shall choose from its *delegates* a moderator, . . .

CHAPTER X, Section 9

. . . the number of pastors, ministers without charge, congregations without pastors, the dissolutions of pastoral relationships, the organization, . . .

. . . the number of *teaching elders*, ministers without charge, congregations without *teaching elders*, the dissolutions of *ministerial charge*, the organization, . . .

CHAPTER X, Section 10

. . . and to discipline any pastor who is . . .

. . . and to discipline any *teaching elder* who is . . .

CHAPTER X, Section 16 (a new section covering items from old #2)

A new presbytery may be organized by Synod which shall define its approximate boundaries and name the congregations to be included. **Ministerial credentials of all teaching elders within its bounds shall be transferred into the new presbytery.**

CHAPTER XI, Section 2

The Synod shall consist of all ordained ministers of the church, whose names are on the rolls of the presbyteries, together with one ruling elder elected by the session of each congregation. If a session is without a moderator, a certificate of appointment signed by a majority of its members shall be esteemed valid. Synod by special action may enroll an elder whose certification is not regular. No member shall withdraw from the Synod before final adjournment without the consent of the court.

CHAPTER XI, Section 8

. . . Committees shall ordinarily consist of three ministers and two elders, . . . and one elder.

The **voting membership of Synod** shall consist of **two elders from each congregation, ordinarily the moderator and one other delegate; and any servants of Synod; i.e. foreign and home missionaries, ordained seminary professors, denominational college appointees whose position requires ordination in the denomination and ordained directors serving church boards.** If a session is . . . (add after the final sentence of the section the following sentence) **Synod shall extend the privileges of the floor to any non-voting ruling or teaching elders who are present.**

. . . Committees shall ordinarily consist of three ministers and two *ruling* elders, . . . and one *ruling* elder.

THE DIRECTORY FOR THE WORSHIP OF GOD (DWG)

CHAPTER I, Section 3

This directory is designed to set forth the form of public worship commanded in the Bible and approved by the church for honoring God, procuring his blessing and strengthening his people.

The public ministry of the Word and the administration of the sacraments are holy privileges not to be entered into lightly or without proper discernment. In ordinary circumstances, the one who has been trained to exercise his teaching gift should be entrusted with the official proclamation of the Word and administration of the sacraments in the congregation.

Under certain extra-ordinary conditions those whose prime duty is to rule may also be

called upon by the session on which they serve to carry out a limited, temporary exercise of the teaching function. This should never be a self-appointed decision. Each instance must be viewed on its individual merits and every care exercised to maintain the peace and purity of Christ's Church. Presbytery alone has the authority to appoint an individual ruling elder to perform some specific task of public preaching or sacramental administration where he is not a member. Those displaying the gifts for the teaching ministry should be encouraged to undertake sufficient academic preparation and present themselves for public examination by presbytery in order to devote themselves to live by the Gospel in full-time ministerial service with all the privileges and duties this involves.

CHAPTER II, Section 4

. . . and for this the pastor should make careful preparation.

. . . and for this *careful preparation should be made.*

CHAPTER II, Section 9

To prepare them for this worship, ministers, elders, and the financial officers should instruct the people . . .

To prepare them for this worship, *the session*, with the financial officers, should instruct the people . . .

CHAPTER II, Section 10

. . . It may be helpful for the congregation to read with the pastor either in unison or responsively.

OMIT the final sentence.

CHAPTER II, Section 11

. . . The minister is ordained to bear witness for the whole truth as it is in Jesus Christ and against all error, . . .

CHAPTER II, Section 12

The minister is to prepare for preaching . . .

CHAPTER II, Section 14

. . . pronounced upon the people by the minister.

CHAPTER II, Section 15

. . . upon the people is a high and holy duty and privilege of the minister of the Gospel.

CHAPTER III, Section 2

. . . They are to be administered according to Christ's appointment, and only by ordained ministers of the church or by others authorized by the church courts. . . . They are to be administered in the sanctuary, the regular place of worship.

CHAPTER III, Section 5

The minister shall give a brief explanation . . .

CHAPTER III, Section 6

When the vows have been taken, the minister shall say . . . Without closing his prayer, the minister shall leave . . . He shall conclude the prayer, or he may invite another minister, . . .

CHAPTER III, Section 7

The minister and the clerk should keep an accurate . . .

CHAPTER III, Section 9

. . . The sacramental acts performed by the minister signify the incarnation . . .

. . . **Preaching** is to bear witness for the whole truth as it is in Jesus Christ and **to witness** against all error, . . .

The *elder assigned* is to prepare for preaching . . .

. . . pronounced upon the people by **an appointed elder**.

. . . upon the people is a high and holy duty and privilege of the **eldership**.

. . . They are to be administered according to Christ's appointment and only **by ministers** of the church or by others authorized by the church courts. . . . They are to be **administered in the regular place of worship**.

The **administering elder** shall give a brief explanation . . .

When the vows have been taken, the **administering elder** shall . . . Without closing his prayer, the **administering elder** shall leave . . . He shall conclude the prayer, or he may invite another **elder**, . . .

The clerk of session (FCG 9:6) should keep an accurate . . .

. . . The sacramental acts performed by the *administering elder* signify the incarnation . . .

CHAPTER III, Section 14

The minister shall take his place . . .

CHAPTER III, Section 15

The session shall arrange for the serving of the ministers and elders.

CHAPTER VI, Section 1

Pastoral Visitation is described in the Testimony as "the duty of the pastor of every Christian congregation" (chap. XXXII, par. 1) . . .

CHAPTER VI, Section 2

It is the duty of pastors and elders to minister to the sick and suffering . . . The pastor should not interfere with the physician . . . The pastor's prayer should be earnest, . . .

CHAPTER VI, Section 3

The elders and members of the congregation should be taught their duties to the sick.

CHAPTER VI, Section 4

A faithful minister is never more needed or appreciated than when a family circle is . . . When the family is left alone, a visit from the pastor, an elder, or a Christian friend, is most welcome.

CHAPTER VI, Section 5

. . . The minister should consult the family about inviting other ministers . . .

The *elder administering the sacrament* shall take his . . .

OMIT this sentence.

Official sessional visitation, after previous notification, shall be conducted in each home.
. . .

It is the duty of elders **and deacons** to minister to the sick and suffering . . . The **one visiting** should not interfere with the physician . . . The **prayer that is offered** should be earnest, . . .

Members of the congregation should be taught their duties to the sick.

A faithful **elder or deacon** is never more needed or appreciated than when a family circle is . . . When the family is left alone, a visit from an elder, **a deacon**, or a Christian friend, is most welcome.

. . . The **officiating elder** should consult the family about inviting other ministers . . .

This completes Synod's committee's recommendations covering necessary overture items within the FORM OF CHURCH GOVERNMENT and DIRECTORY FOR THE WORSHIP OF GOD arising from Synod's conviction of the one office of eldership view with the two primary functions within the office being ruling and teaching

(publicly). It is the desire of the committee to be discharged if Synod believes our work is complete. Therefore, our final recommendation is that the committee be discharged.

Respectfully submitted,
Ronald W. Nickerson,
Chairman
Bruce R. Backensto
Secretary
J. Renwick Wright
Kermit S. Edgar
Gordon J. Keddie
Roy Blackwood
John J. Vincze

DIRECTORY OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

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1982

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2 Hermitage Road

Newton, Geelong

Victoria, 3220, Australia

Greek Evangelical Church of Cyprus

Rev. C.C. Christou

P.O. Box 1205

Nicosia, Cyprus

Reformed Presbyterian Church of Ireland

Rev. C. Knox Hyndman, Clerk

88 Ballyeaston Road

Ballyclare BT39 9BS

Co. Antrim, North Ireland

Reformed Presbyterian Church of Scotland

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17 George IV Bridge

Edinburgh, EH1 1EE

Scotland

Christian Reformed Church

Rev. William Brink, Clerk

2850 Kalamazoo Ave., S.E.

Grand Rapids, Mich. 49560

Free Church in Scotland, Synod of North America

Orthodox Presbyterian Church

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639 Shadowlawn Drive
Westfield, N.J. 07090

Presbyterian Church in America

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P.O. Box 256
Clinton, Mississippi 39056

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2604 W. 8th Street
Hastings, Neb. 68901

Reformed Presbyterian Church, Evangelical Synod

Rev. Paul R. Gilchrist, Ph.D., Stated Clerk
107 Hardy Road
Lookout Mountain, Tenn. 37350

FORM OF BEQUEST

"I do bequeath to the Trustees of the Synod of the Reformed Presbyterian Church of North America the following:

If one wishes, he may specify where he desires the bequest to go. In making out a will, it is advisable to get legal advice.

ROSTER OF IOWA PRESBYTERY

Moderator	Ronald W. Nickerson
Clerk	John M. McMillan
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Young People's Secretary	Donald McMillan 1604 Brookwood Iowa City, IA 52240 Phone: 319-337-7271
Camp Manager	John Hays, Jr. Morning Sun, IA 52640 Phone: 319-868-4118
Moderator of Ad Interim Commission	Ronald W. Nickerson

Marion—South 15th and Grand Ave., Marion, IA 52302. Phone: 319-377-2146

Pastor: John M. McMillan, 1145 A Ave., Marion, IA 52302. Phone: 319-377-7283. Installed 1974

Clerk of Session: Thomas A. Joseph, Rt. 2, Marion, IA 52302. Phone: 319-854-6208

Treasurer: Edward Rice, 3130 Pioneer Ave., S.E., Apt. 6, Cedar Rapids, IA 52403. Phone: 319-363-5090

S.S. Supt.: Lauren Wolcott, 180 Brentwood Drive, N.E., Cedar Rapids, IA 52402. Phone: 319-377-7567

Members of Session: John McMillan, Moderator; Thomas Joseph, Orville Shoop, Lauren Wolcott, William Cosgrove

Sharon—R.R. 2, Morning Sun, IA 52640. Phone: 319-394-3382

Pastor: Randall VanOsdol, R.R. 2, Morning Sun, IA 52640. Phone: 319-868-7719. Installed 1980.

Clerk of Session: John W. Smith, Northview Drive, R.R. 5, Box 526, Burlington, IA 52601. Phone: 319-754-8720

Treasurer: Mrs. Lillian Gregory, Morning Sun, IA 52640. Phone: 319-868-7762

S.S. Supt.: Mrs. Wilfred Robb, Rt. 2, Morning Sun, IA 52640. Phone: 319-868-4119

Members of Session: Randall VanOsdol, Moderator; Paul McElhinney, John Smith

Washington—500 S. Ave. "D", Washington, IA 52353. Phone: 319-653-3101

Pastor: Ronald W. Nickerson, 621 W. Monroe St., Washington, IA 52353. Phone: 319-653-6818. Installed 1979.

Clerk of Session: Donald Wilson, Rt. 2, Columbus Junction, IA 52738. Phone: 319-728-2081

Treasurer: Mrs. Burdette Moore, Rt. 1, Columbus Junction, IA 52738. Phone: 319-728-8566

S.S. Supt.: Mrs. Robert Megchelson, R.R. 1, Ainsworth, IA 52201. Phone: 319-657-3474

Members of Session: Ronald W. Nickerson, Moderator; Edward Kleese, Ralph Howell, George Masson, Jr., Donald Wilson, John Sinclair, Sr., John Sinclair, Jr.

Ordained Men Without Pastorates

Stephen Conte, 617 S. 15th St., Oskaloosa, IA 52577. Phone: 515-673-3190

ROSTER OF MIDWEST PRESBYTERY

Moderator	Robert H. McFarland
Clerk	J. Edward Hindman
Assistant Clerk	Bruce C. Hemphill
Treasurer	Dennis Wing
	12708 W. 55th Terrace
	Shawnee, KS 66216
	Phone: 913-268-9612
Moderator of Ad Interim Commission	Jerrold S. Milroy
Eastern Conference Secretary	Jerrold S. Milroy
Western Conference Secretary	J. Paul McCracken

Clarinda—R.R. 3, Box 72, Clarinda, IA 51632. Phone: 712-542-3257
 Pastor: David R. Patterson, 820 Logan Court, Clarinda, IA 51632.
 Phone: 712-542-5026. Installed 1976.

Clerk of Session: Raymond L. Moore, 522 West Orange, Clarinda, IA 51632. Phone: 712-542-4536

Members of Session: David R. Patterson, Moderator; John Bayles, Raymond C. Moore

Treasurer: Helen Falk, R.R. 4, Clarinda, IA 51632. Phone: 712-542-2697

S.S. Supt.: Mary Ellen Whitney, 323 West Boundary, Clarinda, IA 51632. Phone: 712-542-4254

Colorado Springs—507 Kinnikinnik Drive, Colorado Springs, CO 80906.

Mission Pastor: Bruce R. Backensto, 507 Kinnikinnik Drive, Colorado Springs, CO 80906. Phone: 303-633-6430

Members of Session: J. Paul McCracken, Moderator; Bruce R. Backensto, Robert Mann, June E. McElroy, Robert McFarland, James Pennington

Treasurer: Ruth Mann, 430 Kinnikinnik Drive, Colorado Springs, CO 80906. Phone: 303-635-8628

Denison—P.O. Box 76, Denison, KS 66419. Phone: 913-935-2348

Pastor: J. Edward Hindman, P.O. Box 76, Denison, KS 66419. Phone: 913-935-2394. Installed 1977.

Clerk of Session: Merlin Wing, R. 1, Box 71, Mayetta, KS 66509. Phone: 913-935-2362

Members of Session: J. Edward Hindman, Moderator; Dale Blackwood, Lloyd Copeland, Harold McCrory, Merlin Wing. Inactive: Robert Braum, Albert McCrory

Treasurer: Stewart Robb, R. 1, Mayetta, KS 66509. Phone: 913-966-2733

S.S. Supt.: Gerald Copeland, R.R. 1, Mayetta, KS 66509. Phone: 913-935-2402

Greeley—10th Ave. and 15th St., Greeley, CO 80631. Phone: 303-352-1912

Pastor: James C. Pennington, 1505 10th Ave., Greeley, CO 80631. Phone: 303-352-1912. Installed 1979.

Clerk of Session: Philip Kennedy, P.O. Box 16, Pierce, CO 80650. Phone: 303-834-2223

Members of Session: James C. Pennington, Moderator; Gilford Alexander, Bruce Cummings, J. Clyde Dunn, Philip Kennedy, Neeland B. Siebring, Santos Yslas. Inactive: Roy M. Carson, Edwin R. Keys, J. Wylie Kennedy

Treasurer: Neeland B. Siebring, 31752 Weld Co. Rd. #52, Kersey, CO 80644. Phone: 303-352-7348

S.S. Supt.: Bruce Cummings, Countryside Park, #138, Ft. Collins, CO 80523. Phone: 303-484-4314

Hays—1115 Cody Ave., Hays, KS 67601. Phone: 913-625-7144

Pastor: Bruce E. Hemphill, 1101 Downing Ave., Hays, KS 67601. Phone: 913-625-7671. Installed 1978.

Clerk of Session: Neal K. Mann, 2515 Donald Dr., Hays, KS 67601. Phone: 913-628-2195

Members of Session: Bruce C. Hemphill, Moderator; Joe Copeland, Neal K. Mann

Treasurer: Dight House, McCracken, KS 67556. Phone: 913-294-2506

S.S. Supt.: None

Hebron—1328 Goodin Dr., Clay Center, KS 67432. Phone: 913-632-5861

Pastor: J. Bruce Martin, 813 Crawford St., Clay Center, KS 67432. Phone: 913-632-2458. Installed 1976.

Clerk of Session: Russell James, R. 5, Clay Center, KS 67432. Phone: 913-632-5016

Members of Session: J. Bruce Martin, Moderator; Russell James, Byron McMahan, Steve McMahan, Raymond Milligan

Treasurer: Mrs. Russell James, R. 5, Clay Center, KS 67432. Phone: 913-632-5016

S.S. Supt.: Mrs. James Hatfield, 1234 12th St., Clay Center, KS 67432. Phone: 913-632-3263

Lawrence—3312 West 23rd St., Lawrence, KS 66044. Phone: 913-842-5797

Pastor: Ronald H. Stegall, 721 Mississippi St., Lawrence, KS 66044. Phone: 913-842-3842. Installed 1976.

Clerk of Session: Robert E. Catloth, 727 Mississippi St., Lawrence, KS 66044. Phone: 913-842-6805

Members of Session: Ronald H. Stegall, Moderator; Robert E. Catloth, Harold Milligan

Treasurer: Martha J. McKinney, R. 3, Lawrence, KS 66044. Phone: 913-843-6418

C.E. Director: Karen McCoy, 333½ Mississippi St., Lawrence, KS 66044. Phone: 913-841-8715

Minneola—(Locust and Maple) P.O. Box 424, Minneola, KS 67865. Phone: 316-885-4346

Pastor: D. Raymond McCracken, P.O. Box 424, Minneola, KS 67865. Phone: 316-885-4755

Clerk of Session: Archie McKissick, Minneola, KS 67865. Phone: 316-885-4402

Members of Session: D. Raymond McCracken, Moderator; Cloyce Beard, Reed Hindman, Archie McKissick

Treasurer: Mrs. Reed Hindman, R.R., Minneola, KS 67865. Phone: 316-885-4602

S.S. Supt.: None

Park City—6300 Tarrytown St., Wichita, KS 67219. Phone: 316-744-1305

Stated Supply: E. Raymond Hemphill, D.D., 6321 Ulysses St., Wichita, KS 67219. Phone: 316-744-1305. Appointed Stated Supply in 1978.

Clerk of Session: Dr. Joseph Huston, 440 S.W. Marlborough Rd., Topeka, KS 66610. Phone: 913-478-4598

Members of Session: E. Raymond Hemphill, D.D., Moderator; C. Martin Chestnut, D. Howard Elliott, D.D., Dr. Joseph Huston, Carl E. Mathews, Dr. Wilbur A. McElroy, Dr. Joseph McFarland, Dr. Darrell Parnell

Treasurer: Robert Maine, 1336 Stony Point, Wichita, KS 67209. Phone: 316-722-3001

S.S. Supt.: Jerry Keen, 811 Norman St., Wichita, KS 67212. Phone: 316-722-2735

Quinter—(8th and Gove Sts.) 711 Gove St., Quinter, KS 67752. Phone: 913-754-3406

Pastor: Robert H. McFarland, 711 Gove St., Quinter, KS 67752. Phone: 913-754-3406. Installed 1966.

Clerk of Session: Waldo McBurney, Quinter, KS 67752. Phone: 913-754-3534

Members of Session: Robert H. McFarland, Moderator; Vernon Bender, Chester Graham, Roland Graham, Max Mann, Waldo McBurney

Treasurer: Mrs. Garry Roberts, R.R., Quinter, KS 67752. Phone: 913-754-3635

S.S. Supt.: Austin Mann, R.R., Quinter, KS 67752. Phone: 913-754-3776

Shawnee — (6836 Pflumm Road) P.O. Box 3427, Shawnee, KS 66203.
Phone: 913-631-1991

Pastor: Jerrold S. Milroy, 14103 W. 62nd Terrace, Shawnee, KS 66216.
Phone: 913-631-9380. Installed 1977.

Associate Pastor: Robert L. Hemphill. Installed 1980.

Clerk of Session: Dr. R. Paul Wright, 2390 W. 49th St., Shawnee Mission, KS 66205. Phone: 913-384-2445

Members of Session: Jerrold W. Milroy, Moderator; Dr. Robert Cope-land, Harold Faris, Chester Hutcheson, Clyde Redpath, Harold Ward, Dennis Wing, Dr. R. Paul Wright

Treasurer: Richard M. Hemphill, 4902 Belinder Ave., Shawnee Mission, KS 66205. Phone: 913-236-9574

S.S. Supt.: Mrs. Beth Ward, 3610 North Prospect St., Kansas City, MO 64117. Phone: 913-453-0653

Sterling — 421 North Eighth, Sterling, KS 67579. Phone: 316-278-3507

Pastor: Vacant

Clerk of Session: Robert McCrory, R.R. 2, Box 183, Sterling, KS 67579.
Phone: 316-278-2397

Members of Session: Bruce C. Hemphill, Provisional Moderator; James D. Humphreys, Robert McCrory, Eldo McFarland, Donald Reed.
Inactive: Lou Wilkey, Clarence Wilson

Treasurer: James R. McCrory, 316 N. 10th St., Sterling, KS 67579.
Phone: 316-278-2897

S.S. Supt.: James D. Humphreys, R.R. 2, Sterling, KS 67579. Phone: 316-278-2360

Superior-Beulah — 423 E. 5th St., Superior, NE 68978. Phone: 402-879-3167

Pastor: T.M. Hutcheson, 456 Dakota St., Superior, NE 68978. Phone: 402-879-3167. Installed 1977.

Clerk of Session: Kenneth C. Hurd, 1144 Idaho St., Superior, NE 68978.
Phone: 402-879-3389

Members of Session: T.M. Hutcheson, Moderator; Kenneth C. Hurd, Harold Martin, Ted Schott

Treasurer: Mrs. Kenneth C. Hurd, 1144 Idaho St., Superior, NE 68978.
Phone: 402-879-3389

S.S. Supt.: Mrs. Clarabel Adams, R.R. 2, Superior, NE 68978. Phone: 402-879-8512

Topeka — 2121 Fairlawn Rd., Topeka, KS 66614. Phone: 913-272-1940

Pastor: Vacant

Clerk of Session: Dr. Darrell Parnell, 1600 Jewell, Topeka, KS 66604.
Phone: 913-233-6026

Members of Session: Waldo Mitchel, Provisional Moderator; C. Martin Chestnut, Dr. Joseph Huston, Carl E. Mathews, Dr. Joseph McFarland, Dr. Wilbur A. McElroy, Dr. Darrell Parnell, Wilmer Piper
Treasurer: R. Maurice Reed, 2706 Osborn Road, Topeka, KS 66614.
Phone: 913-272-5328

S.S. Supt.: Frank Walton, 4519 W. 23rd St., Topeka, KS 66614. Phone: 913-273-4290

Westminster—4455 W. 112th Ave., Westminster, CO 80030. Phone: 303-469-0761

Pastor: J. Paul McCracken, 8823 Princeton St., Westminster, CO 80030. Phone: 303-427-1352. Installed 1974.

Clerk of Session: June E. McElroy, 330 S. Corona, Denver, CO 80209. Phone: 303-777-7248

Members of Session: J. Paul McCracken, Moderator; Robert Mann, June McElroy

Treasurer: Jack McCready, 11784 Melody Drive, Northglenn, CO 80234. Phone: 303-450-9085

C.E. Com. Chr.: Jack McCready, 11784 Melody Drive, Northglenn, CO 80234. Phone: 303-450-9085

Winchester—Rt. 1, Box A-1, Winchester, KS 66097. Phone: 913-774-4021

Pastor: Robert E. Henning, Rt. 1, Box A-1, Winchester, KS 66097. Phone: 913-774-4585. Installed 1979.

Clerk of Session: Dale Curry, Rt. 1, Box 124, Winchester, KS 66097. Phone: 913-774-7325

Members of Session: Robert E. Henning, Moderator; Dale Curry, Don Gordon, F.W. Huston, M.D., Scott Milroy

Treasurer: Mrs. Dale Sass, P.O. Box 32, Winchester, KS 66097. Phone: 913-744-2810

S.S. Supt.: Paul Hensleigh, Rt. 1, Box 21, Winchester, KS 66097. Phone: 913-774-7495

Ordained Men Without Pastorates

D. Howard Elliott, Winchester, KS 66097. Phone: 913-774-2353

Carl Ted Grayson, 1525 Camino Del Rex, Las Cruces, NM 88001. Phone: 505-523-6024

Paul J. Hindman, P.O. Box 555, Minneola, KS 67865. Phone: 316-885-4403

T. Richard Hutcheson, 2200 Edgewater Terrace, Topeka, KS 66614. Phone: 913-272-6107

June E. McElroy, 330 S. Corona St., Denver, CO 80209. Phone: 303-777-7248

Luther B. McFarland, 402 E. Main, Sterling, KS 67579. Phone: 316-278-3244

Waldo Mitchel, 5619 West 17th Terrace, Topeka, KS 66604. Phone: 913-273-1812

Robert More, Jr., Denison, KS 66419. Phone: 913-935-2300

Harold F. Thompson, 775 S. Alton Way, Apt. 10-C, Denver, CO 80231. Phone: 303-364-4246

Paul D. White, Winchester, KS 66097. Phone: 913-774-7920

Ordained Men on the Mission Field

Gene W. Spear, 26-5, 3-Chome Hommachi, Mukonosu Amagaski 661, Japan

Licentiatees

Larry R. Falk, 1605 E. 27th St., Hays, KS 67601. Phone: 913-628-6057

ROSTER OF NEW YORK PRESBYTERY

Moderator R.W. McMillan

Clerk Ralph E. Joseph

Treasurer T.A. Price

Booth Blvd., R.D. 1

Wappingers Falls, NY 12590

Moderator, Ad Interim Commission William Edgar

Moderator, Church Extension Commission G.W. Price

Broomall—25 Lawrence Rd., Broomall, PA 19008. Phone: 215-353-1371

Pastor: Vacant

Associate Pastor: Richard Ganz, P.O. Box 226, Holicong, PA 18928. Phone: 215-794-5197. Installed 1978

Clerk of Session: Marshall Smith, 2634 Kirk Ave., Broomall, PA 19008. Phone: 215-356-2124

Elders: William J. Edgar, Donald Willson, George Jackson

Inactive Elders: Millard Howell, Ralph Jackson

Treasurer: Mrs. Robert D. Edgar, 733 Lindale Ave., Drexel Hill, PA 19026

S.S. Supt.: Donald Willson, 210 Springfield Ave., Merchantville, NJ 08109

Cambridge—53 Antrim St., Cambridge, MA 02139 (all mail to pastor)

Pastor: William Cornell, 106 Antrim St., Cambridge, MA 02139. Phone: 617-864-3185. Installed 1979.

Clerk of Session: Charles F. Millican, 410 Woburn St., Lexington, MA 02173. Phone: 617-862-0597

Elders: Ernest McKeown, Thomas R. Smyth

Treasurer: Mrs. Charles F. Millican (address above)

S.S. Supt.: Thomas R. Smyth, 226 Erie St., Cambridge, MA 02139

Coldenham-Newburgh—Coldenham Road, R.D. 2, Walden, NY 12586

Pastor: R.W. McMillan, R.D. 2, Box 337, Walden, NY 12585. Phone: 914-564-3924. Installed 1977.

Associate Pastor: David Coon (see White Lake)

Clerk of Session: Donald Drawford, Box 78, R.D. 1, Wallkill, NY 12589. Phone: 914-895-3891

Elders: Philip Shafer, Andrew Price, Charles Shafer, Alex Weddell

Inactive Members of Session: Jeff Levy, Edgar Lynn

Treasurer: Mrs. Dorothy Maneely, 754 Blooming Grove Pike, New Windsor, NY 12550

S.S. Supt.: Howard Erickson, 28 Briarwood Crescent, Fleetwood Manor, Newburgh, NY 12550

Elkins Park—Cypress and Cadwalader Ave., Elkins Park, PA 19117. Phone: 215-887-9188

Pastor: Vacant

Clerk of Session: Richard McMillan, 16 Derry Rd., North Wales, PA 19454. Phone: 215-362-0179

Elders: Walter McClay, William Jones

Inactive Elders: Brian Long, William Gregory

Treasurer: Robert McClay, 72 Plumtree Rd., Levittown, PA 19056

S.S. Supt.: Richard McMillan (same as above)

Ridgefield Park—310 Main St., Ridgefield Park, NJ 07660. Phone: 201-440-5993

Pastor: G.W. Price, 3 Riverview Place, Willingboro, NJ 08046. Phone: 609-877-6513. Installed 1970.

Clerk of Session: Richard B. Weir, 18 Midland Ave., Bronxville, NY 10708. Phone: 914-337-2833

Elders: George Bichakjian, Robert Harris, William Metcalfe

Treasurer: Miss Mary Jane Park, 2 Godfrey Road, Upper Montclair, NJ 07043

S.S. Supt.: Richard B. Weir (same as above)

Mission Stations**Easton Area Fellowship**—1839 Bushkill Drive, Easton, PA 18042 (all mail to pastor)

Pastor: Ralph E. Joseph, 3017 Swanson St., Easton, PA 18042. Phone: 215-253-8089. Service begun 1973.

Treasurer: Robert Darwin, Box 2A, R.D. 2, Easton, PA 18042

White Lake—White Lake, NY 12786. Phone: 914-583-5222

Pastor: David C. Coon, P.O. Box 208, White Lake, NY 12786. Phone: 914-583-7082. Service begun 1978.

Treasurer: Mrs. Victor Lynn, White Lake, NY 12786

S.S. Supt.: Dorothea Millen, Swan Lake, NY 12783

Ministers Without Pastorates

Harold B. Harrington, R.D. 1, Box 19B, New Albany, PA 18833

Licentiates

Joseph Paul, 1114 Bryan St., Drexel Hill, PA 19026

William Edgar, 733 Lindale Ave., Drexel Hill, PA 19026

Men Under Care

John Brent

ROSTER OF OHIO-ILLINOIS PRESBYTERY

Moderator	Stan Copeland
Clerk	C.S. Sterrett
Assistant Clerk	Robert Morrow
Treasurer	William Finley
Moderator Ad Interim Commission	C.S. Sterrett
Moderator Church Extension Commission	Ray Joseph
Conference Staff Director	James Wright

Belle Center—Buckeye and Center, Belle Center, OH 43310

Pastor: Vacant

Clerk of Session: Wilbur Keys, 21725 Co. Rd. 115, Belle Center, OH 43310. Phone: 513-464-4151

Elders: J. Mel Rutherford

Treasurer: Paul McDonald, Route 3, Bellefontaine, OH 43311. Phone: 513-593-1190

S.S. Supt.: Mrs. Wilbur Keys (same as above)

Bloomington—302 East First Street, Bloomington, IN 47401. Phone: 812-339-1922

Pastor: Stanley Copeland, 3920 South Kennedy, Bloomington, IN 47401. Phone: 812-339-8350. Installed 1978.

Clerk of Session: Ray Wampler, 1100 South Lincoln, Bloomington, IN 47401. Phone: 812-332-7183

Elders: Charles Cooper, Wendell McBurney, David Faris

Treasurer: Laurence Curry, 107 N. Johnson Avenue, Bloomington, IN 47401. Phone: 812-339-9258

S.S. Supt.: Miss Lena Dixon, 600 Country Club, Bloomington, IN 47401. Phone: 812-334-2955

Chicago—At Ruby Sinclair's home, 8751 S. Duffy, Hometown (Oaklawn), IL or at Roger Robb's home, 7932 Glenwood Ave., Highland, IN

Pastor: Vacant

Provisional Session: West Lafayette Session

Treasurer: Roger Robb, 7932 Glenwood Ave., Highland, IN 46322. Phone: 219-923-8871

S.S. Supt.: Roger Robb

Columbus—1535 South Drive, Columbus, IN 47201. Phone: 812-376-8710

Pastor: Vacant

Clerk of Session: Dennis Fox, R. 12, Box 362, Columbus, IN 47201

Elders: Ed Schisler, James Bishop (Provisional), Don Prichard (Provisional)

Treasurer: David Curry, 1925 Vinewood Drive, Columbus, IN 47201. Phone: 812-372-9502

S.S. Supt.:

Hetherton—Johannesburg, MI 49751

Pastor: Isaac VerHage, 580 Meridian Line Road, Johannesburg, MI 49751. Phone: 517-786-4547. Installed 1979.

Clerk of Session: Ed Roby, Box 586, Roby Road, Johannesburg, MI 49751. Phone: 517-786-2383

Elders: Milton Harrington

Treasurer: Mrs. Fern Leino, Box 532, Johannesburg, MI 49751. Phone: 517-786-2690

S.S. Supt.: Mrs. Sonja Hoy, Star Route, Johannesburg, MI 49751. Phone: 517-732-5651

Indianapolis—Second Reformed Presbyterian Church, 4800 North Michigan Road, Indianapolis, IN 46208. Phone: 317-255-7557

Pastor: Roy Blackwood, Jr., Ph.D., P.O. Box 647, Greenwood, IN 46142. Phone: 317-888-6777. Installed 1966.

Clerk of Session: Donald Mullinnix, 1614 Guildhall Court, Indianapolis, IN 46260. Phone: 317-844-3416

Elders: Fredrick Cretors, Donald Fulk, Robert Heimburger, Karl Stoicheff, Kenneth Thompson

Treasurer: James Bright

S.S. Supt.: Steven E. Turner, 6453 North Michigan Road, Indianapolis, IN 46208. Phone: 317-255-4452

Oakdale—Oakdale, IL 62268. Phone: 618-329-5283

Pastor: Samuel B. Sterrett, Oakdale, IL 62268. Phone: 618-329-5283. Installed 1979.

Clerk of Session: Preston Carson, Box 155, R.R. 1, Oakdale, IL 62268. Phone: 618-329-5232

Elders: Kenneth Frieman, Dr. Robert McKissick, Dale Musselman

Treasurer: William Auld, R.R. 1, Oakdale, IL 62268. Phone: 618-329-5528

S.S. Supt.: Neal Carson, R.R. 1, Oakdale, IL 62268. Phone: 618-329-5232

Ogemaw—West Branch, MI 48661

Pastor: M.L. McFarland, 1683 Rau Road, West Branch, MI 48661. Phone: 517-345-3288. Installed 1976.

Clerk of Session: R. Paul Mathews, 2195 Maes Road, West Branch, MI 48661. Phone: 517-345-3116

Elders: Milton Harrington

Treasurer: Mrs. R. Paul Mathews (same as above)

S.S. Supt.: George DeBolt, P.O. Box 187, Rose City, MI 48645. Phone: 517-685-2192

Orlando—324 East Livingston Street, Orlando, FL 32801. Phone: 305-843-4361

Pastor: James M. Wright, 2905 Gulf Drive, Orlando, FL 32806. Phone: 305-898-2553. Installed 1970.

Clerk of Session: Edward Forest, 719 Maxwell Avenue, Orlando, FL 32804. Phone: 305-425-7710

Elders: S.E. Boyle, William Dill, Ren Tacey, Joe Worsham

Treasurer: Alan Windham, 657 Balmoral Road, Winter Park, FL 32789. Phone: 305-644-8029

S.S. Supt.: Joseph Worsham, Route 3, Box 345-C, Orlando, FL 32811. Phone: 305-298-5559.

Selma—625 Jeff Davis Avenue, Selma, AL 36701. Phone: 205-875-7692

Pastor: Godfrey Franklin, 625 Jeff Davis Avenue, Selma, AL 36701. Phone: 205-875-7692. Installed 1977.

Clerk of Session: Maxey Crawford, 1616 Philpot Avenue, Selma, AL 36701. Phone: 205-874-9458

Treasurer: Joseph Evans, 3009 Kingsley Drive, Selma, AL 36701. Phone: 205-875-2985

S.S. Supt.: George Evans, Kingsley Drive, Selma, AL 36701

Southfield—26550 Evergreen Road, Southfield, MI 48076. Phone: 313-356-3932

Pastor: C.S. Sterrett, 26580 Evergreen Road, Southfield, MI 48076. Phone: 313-356-3932. Installed 1980.

Clerk of Session: Bruce E. Adams, D.C., 29011 Merrick, Warren, MI 48092. Phone: 313-751-3270

Elders: Joe Baumgartner, Ralph Shell, J.R. Stevenson

Treasurer: J. Raymond Stevenson, 22880 Manning St., Farmington, MI 48024. Phone: 313-474-2228

S.S. Supt.: Ralph Shell, 531 Charlotte, Royal Oak, MI 48073. Phone: 313-435-6402

Southside Indianapolis—6611 Marble Lane, Indianapolis, IN 46227. Phone: 317-783-0128

Pastor: Keith Magill, 5441 Sleet Drive, Indianapolis, IN 46227. Phone: 317-783-9547. Installed 1980.

Clerk of Session: James Bishop, 6611 Marble Lane, Indianapolis, IN 46227. Phone: 317-783-0128

Elders: Don Prichard, Robert Templeton (leave of absence)

Treasurer: James Bishop (same as above)

S.S. Supt.: George Shopp, 7621 Broadview Drive, Indianapolis, IN 46227. Phone: 317-882-0799

Sparta—401 North Vine Street, Sparta, IL 62286. Phone: 618-443-4435

Pastor: Robert Morrow, 411 North Vine Street, Sparta, IL 62286. Phone: 618-443-3419. Installed 1974.

Clerk of Session: William R. Finley, 206 W. Madison, Sparta, IL 62286. Phone: 618-443-2844

Elders: Floyd Finley, Ralph Mathews

Treasurer: Robert Finley, 225 Delwood Drive, Sparta, IL 62286. Phone: 618-443-4478

S.S. Supt.: Floyd Finley, R.R. 3, Sparta, IL 62286. Phone: 618-443-3370

West Lafayette—545 Hays Street, West Lafayette, IN 47906. Phone: 317-743-4368

Pastor: Raymond P. Joseph, 1013 Hillcrest Road, West Lafayette, IN 47906. Phone: 317-463-4260. Installed 1968.

Associate Pastor: David Peachy, 1705 Whitcomb Avenue, Lafayette, IN 47904. Phone: 317-447-0656. Installed 1980.

Clerk of Session: William L. Long, 720 South 9th Street, Lafayette, IN 47905. Phone: 317-742-8245

Elders: Donald Felker, Thomas Johnson

Treasurer: Evelyn Rosemary Frantz, 7225 Newcastle Road, Lafayette, In 47905. Phone: 317-523-2277

S.S. Supt.: Robert DeBonte, 1920 Arlington Road, Lafayette, IN 47904. Phone: 317-447-0844

Ministers Without Pastorates

Philip L. Coon, 8047 South May, Chicago, IL 60620

Milton Harrington, Rose City, MI 49564

Garland Kincaid, R.R. 1, Box 273 A, Pittsboro, IN 46167

R. Paul Mathews, 2195 Maes Road, West Branch, MI 48661

Ministers Not Members of Presbytery

S.E. Boyle, 3575 Midiron Drive, Winter Park, FL 32789. Phone: 305-898-2939

D. Ray Wilcox, 430 E. Lancaster Ave., Apt. 17, St. Davids, PA 19087. Phone: 215-964-8115

Licensed Men

Robert Henninger, 1127 Martin, Indianapolis, IN 46227

William Roberts, c/o Raymond P. Joseph, West Lafayette, IN

ROSTER OF PACIFIC COAST PRESBYTERY

Moderator	Surrendra Gangadean
Clerk	Paul M. Martin
Assistant Clerk	Harold Reyburn
Treasurer	Lewis Keys
Young People's Secretary	Bruce Mazur
Moderator of Ad Interim Commission	Glenn McFarland

Anchorage—

Pastor: Robert B. Tweed, Ph.D., 2209 McKinley Avenue, Anchorage, AK 99503. Phone: 907-248-4916

Fresno—380 N. Maple Avenue, Fresno, CA 93702

Pastor: Philip W. Martin, 380 N. Maple Avenue, Fresno, CA 93702. Phone: 209-251-4176

Clerk of Session: Donald W. Gouge, 4826 N. Gearhart Avenue, Fresno, CA 93726. Phone: 209-227-0554

Treasurer: Miss Lois Copeland, 3095 Adler, Clovis, CA 93612

S.S. Supt.: Charles Archer, 4873 E. Nevada Avenue, Fresno, CA 93727

Elders: William Copeland, Donald Gouge

Los Angeles—3557 Fletcher Drive, Los Angeles, CA 90065. Phone: 213-255-8757

Pastor: James D. Carson, D.D., 230 Cherry Drive, Pasadena, CA 91105. Phone: 213-793-8610. Installed 1973.

Clerk of Session: J.D. Birdsall, 965 Brentnal Road, Pasadena, CA 91105. Phone: 213-256-3060

Board of Deacons Chairman: Neal Elliott, 5039 Vincent Avenue, Los Angeles, CA 90041

Treasurer: Helen Garsow, 4333 Lowell Avenue, La Crescenta, CA 91214

S.S. Supt.: Jack Garsow, 4333 Lowell Avenue, La Crescenta, CA 91214

Elders: C. Dean Hinton, Francis Buck, Kenneth Caskey, Alan Hemphill, J.D. Birdsall

Phoenix—1117 E. Devonshire, Phoenix, Arizona 85014. Phone: 602-277-3497

Pastor: Paul M. Martin, 4431 N. Longview, Phoenix, AZ 85014. Phone: 602-266-1454

Clerk of Session: Surrendra Gangadean, 4102 W. Pasadena Avenue, Phoenix, AZ 85016. Phone: 602-937-4064

Treasurer: Bruce Mazur, 2508 E. Karen Drive, Phoenix, AZ 85032. Phone: 602-992-4751

San Diego—3495 College Avenue, San Diego, CA 92115. Phone: 714-582-0940. Mailing address to the pastor.

Pastor: Donald Weilersbacher, 3832 Loma Alta Drive, San Diego, CA 92115. Phone: 714-582-0867

Clerk of Session: Harold Reyburn, 1259 E. Washington Place, El Cajon, CA 92020. Phone: 714-447-8809

Treasurer: Mary Chivers, 675 Ecken Road, El Cajon, CA 92020. Phone: 714-442-9014

Elders: Bennett Broadway, Harold Reyburn

Santa Ana—Meeting in temporary quarters. Contact the Pastor.

Pastor: Glenn E. McFarland, 2125 N. Linwood Avenue, Santa Ana, CA 92701. Phone: 714-543-4660. Installed 1970.

Clerk of Session: Lewis C. Keys, 12892 Rosalind Drive, Santa Ana, CA 92705. Phone: 714-538-9356

Treasurer: Mrs. Tom (Virginia) Davis, 33701 Big Sur, Dana Point, CA 92629. Phone: 714-496-2951

S.S. Supt.: Lewis C. Keys, 12892 Rosalind Drive, Santa Ana, CA 92705. Phone: 714-538-9356

Elders: Howard Huizing, Lewis Keys

Seattle—6554 20th Avenue N.E., Seattle, WA 98115. Phone: 206-522-3187

Pastor: Donald Piper, 6547 20th Avenue N.E., Seattle, WA 98115. Phone: 206-522-3187

Clerk of Session: Joseph Lamont, Jr., 4233 N.E. 75th Street, Seattle, WA 98115. Phone: 206-524-2052

Treasurer: Dennis Olsen, 2581 N.E. 107th Street, Seattle, WA 98125. Phone: 206-367-2789

S.S. Supt.: Donald Lamont, 10326 15th Avenue N.E., Seattle, WA 98125

Elders: D. Lee Barclay, John B. Lamont, Joseph Lamont, Jr.

Minister Without Pastorate

Charles Chao, D.D., P.O. Box 17-154, Taipei, Taiwan, 104 Republic of China. Phone: 011-86-2- 71-1278

ROSTER OF PITTSBURGH PRESBYTERY

Moderator John H. Tweed
Clerk Melville W. Martin
Assistant Clerk S. Ray Blair
Moderator, Ad Interim Commission E. Clark Copeland
Secretary of Pulpit Supplies John H. White
Young People's Secretary Thomas A. Price, Jr.
Assistant Young People's Secretary Louis F. Beatty
133 Dennis Drive
Glenshaw, PA 15116
Phone: 412-487-7055

Chairman Church Extension and
Evangelism Com. Kenneth G. Smith
Minister to members on Presbytery's Roll Melville W. Martin

Allegheny—Perrysville Ave. and W. McIntyre Ave., Pittsburgh, PA 15214. Phone: 412-322-6166

Pastor: Rev. Melville W. Martin, 107 Ridgewood Ave., Pittsburgh, PA 15229. Phone: 412-931-2603. Installed 1978.

Clerk: Jay H. Wissner, 125 Watkins Ave., Pittsburgh, PA 15202. Phone: 412-766-2359

Elders: Chester R. Fox, W. Kenneth Sanderson

Treasurer: J. Alan Wissner (address above)

S.S. Supt.: Hugh Wissner, (address above)

College Hill—3217 College Ave., Beaver Falls, PA 15010. Phone: 412-843-4840

Pastor: Rev. Dean R. Smith, 510 32nd St., Beaver Falls, PA 15010. Phone: 412-846-9694. Installed 1971

Clerk: Dr. William Russell, 3321 Fifth Ave., Beaver Falls, PA 15010. Phone: 412-846-0979

Elders: Norman M. Carson, Edwin C. Clarke, J. Lawrence Coon, Karl E. Cunningham, Charles M. Lee, Stewart M. Lee, Robert McConaughy, Roy M. McDonald, John S. McIsaac, Stanley P. Reyle, Raymond Rhodes

Treasurer: Bruce Miller, R.D. 1, Old Blackhawk Road, Beaver Falls, PA 15010

S.S. Supt.: Rick Mason, 475 Maxine Drive, Beaver Falls, PA 15010

Covenant Fellowship—7418 Penn Ave., Pittsburgh, PA 15208. Phone: 412-731-6452

Pastor: Kenneth G. Smith, D.D., 2537 Graham Blvd., Pittsburgh, PA 15235. Phone: 412-731-6582. Installed 1975.

Clerk: Louis D. Hutmire, 2100 Royal Ave., Pittsburgh, PA 15235. Phone: 412-241-8088

Elders: Daniel Copeland, J. Paul Wilson

Treasurer: Miss Judith A. Linhart, 1427 Penn Ave., Pittsburgh, PA 15221. Phone: 412-241-3672

Eastvale—504 Second Ave., Eastvale, Beaver Falls, PA 15010. Phone: 412-846-6949

Pastor: Kermit S. Edgar, D.D., 502 Second Ave., Eastvale, Beaver Falls, PA 15010. Phone: 412-846-6949. Installed 1972.

Clerk: Roy M. Adams, Ph.D., R.D. 2, Box 167, Darlington, PA 16115. Phone: 412-827-2044

Elders: David M. Carson, Paul R. Coast, Gerald Richeal

Treasurer: Mrs. Jean Daniels, 521 Second Ave., Eastvale, Beaver Falls, PA 15010. Phone: 412-846-3807

S.S. Supt., Srs.: John D. Lathom, 955 Eastwood Road, Beaver Falls, PA 15010

S.S. Supt., Jrs.: Mrs. Martha Edgar, (address above)

First Beaver Falls—209 Darlington Road, Beaver Falls, PA 15010. Phone: 412-843-2413

Moderator of Session: Rev. Joseph M. Caskey, 422 Seventh Ave., Patterson Heights, Beaver Falls, PA 15010. Phone: 412-846-0159

Clerk: Charles M. Cunningham, 3204 12th Ave., Beaver Falls, PA 15010. Phone: 412-843-6340

Elders: Joseph M. Caskey, Russell Ketterer, Charles McBurney, Paul M. Patterson, Ralph Rohm, Paul Wissner

Treasurer: Robert N. Fenchel, 511 Eighth Ave., Patterson Heights, Beaver Falls, PA 15010. Phone: 412-846-2741

S.S. Supt.: Paul Patterson, 799 W. Grant St., East Palestine, OH 44413. Phone: 216-426-3987

Geneva—Fourth Ave. and 31st St., Beaver Falls, PA 15010. Phone: 412-846-6877

Pastor: Rev. John H. Tweed, 3024 Sixth Ave., Beaver Falls, PA 15010. Phone: 412-846-5093. Installed 1976.

Clerk: Raymond A. McFarland, 105 Pine St., New Brighton, PA 15066. Phone: 412-846-2359

Elders: William Garrett, Glen George, Fenton Farley, Robert Hemphill, Willard McMillan, Thomas McNaughton, James Mitchell, John Mitchell, John Montini, J. Merrill Robb

Treasurer: George Householder, R.D. 2, Thistle Ridge Road, Beaver Falls, PA 15010. Phone: 412-846-9553

Director of Christian Ed.: Willard G. McMillan, D.D., 1329 Book Ave., Beaver Falls, PA 15010. Phone: 412-846-1041

Manchester—204 Manchester Hill, New Kensington, PA 15068. Phone: 412-337-7530 (parsonage)

Pastor: Rev. Robert R. Fullerton, 200 Manchester Hill, New Kensington, PA 15068. Phone: 412-337-7530. Installed 1956.

Clerk: Michael Mastorovich, 4279 Logans Ferry Road, Murrys ville, PA 15668

Treasurer: Mrs. Lowell Zadai, 3849 Baxter Drive, New Kensington, PA 15068. Phone: 412-339-9802

S.S. Supt.: Mrs. David Fullerton, 530½ Fifth Ave., New Kensington, PA 15068

New Alexandria—Church Street, New Alexandria, PA 15670. Phone: 412-668-7323. (Parsonage)

Pastor: Rev. Ronald V. Good, Box 211, New Alexandria, PA 15670. Phone: 412-668-7323

Clerk: John J. Vincze, R.D. 1, Box 16, New Alexandria, PA 15670. Phone: 412-668-7580

Elders: Clair S. Clawson

Treasurer: James S. Pierce, R.D. 3, Box 53, New Alexandria, PA 15670. Phone: 412-668-2457

S.S. Supt.: Mrs. Barry Clawson, R.D. 3, Box 423, Blairsville, PA 15717

New Castle—605 Oak Street, New Castle, PA 16101

Pastor: Vacant

Clerk & Correspondent: Glenn A. Lemon, 739 Chestnut St., New Castle, PA 16101. Phone: Private

Treasurer: Glenn A. Lemon (address above)

S.S. Supt.: Mrs. Stella Booher, 1037 Old Princeton Road, New Castle, PA 16101. Phone: 412-658-8853

North Hills—606 Thompson Run Road, Pittsburgh, PA 15237. Phone: 412-486-1167

Pastor: Rev. Gordon J. Keddie, 3114 Camberly Drive, Gibsonia, PA 15044. Phone: 412-443-6874. Installed 1974.

Clerk: Brian F. O'Leary, 3957 Auld Ave., Allison Park, PA 15101. Phone: 412-487-3141

Elders: Henry E. McKelvy, John D. Russell, Wayne R. Spear

Treasurer: Mrs. Louis F. Beatty, 133 Dennis Drive, Glenshaw, PA 15116. Phone: 412-487-7055

Chairman Christian Ed.: John D. Russell, 156 Richmond Circle, Pittsburgh, PA 15237. Phone: 412-366-1804

Rimersburg—North Main Street, Rimersburg, PA 16248. Phone: 814-473-3510

Pastor: Rev. A. Wayne Duffield, Box 419, Rimersburg, PA 16248. Phone: 814-473-3670. Installed 1970.

Clerk: Ross B. Atchison, 137 Chestnut Street, Rimersburg, PA 16248. Phone: 814-473-6168

Elders: Thomas Armagost, Ralph Atchison, Herman Horner

Treasurer: Miss Karrie Engrow, R.D. 1, Rimersburg, PA 16248

S.S. Supt.: Mrs. Jean Armagost, 102 Acme St., Rimersburg, PA 16248

Rose Point—R.D. 6, New Castle, PA 16101. Phone (see Pastor)

Pastor: Rev. S. Ray Blair, R.D. 6, Box 124, New Castle, PA 16101. Phone: 412-924-9434. Installed 1979.

Clerk: Clarence Wilson, R.D. 2, Portersville, PA 16051

Elders: Roy Bessell, Kenneth Kennedy, Clair Marshall, Merle Wilson, Emeritus

Treasurer: Harold Wilson, R.D. 2, Portersville, PA 16051. Phone: 412-924-2045

S.S. Supt.:

Tusca Area—(Formerly Four Mile) Corner Darlington & Chapel Roads, Brighton Twp., Box 526, Beaver, PA 15009. Phone: 412-495-6811

Pastor: Rev. Thomas A. Price, Jr., 2165 Tuscarawas Road, Beaver, PA 15009. Phone: 412-728-2618. Installed 1976.

Clerk: James R. Dobbs, R.D. 1, Industry, PA 15052. Phone: 412-495-6266

Elders: A. Dale Carothers, Fred Nahas

Treasurer: Glen Detwiler, 870 Canal St., Beaver, PA 15009. Phone: 412-774-3280

Chairman Christian Ed.: Glen Detwiler (address above)

Wilksburg—800 South Ave., Pittsburgh, PA 15221

Clerk & Correspondence: Thomas H. Clarke, 2738 Race St., Pittsburgh, PA 15235. Phone: 412-793-1850

Treasurer: Thomas H. Clarke (address above)

Union Mission Station—Mars, PA 16046

Under Committee to oversee the mission work.

Chairman: Bruce C. Stewart, D.D., 7959 Remington Drive, Pittsburgh, PA 15237. Phone: 412-366-5028

Treasurer: Raymond J. Varga, R.D. 1, Valencia, PA 16059. Phone: 412-898-1792

Ministers Without Pastorates

Rev. Lee P. Bittner, III, 409 Eighth Ave., Patterson Heights, Beaver Falls, PA 15010. Phone: 412-843-3693

Rev. David M. Carson, Ph.D., 3606 College Ave., Beaver Falls, PA 15010. Phone: 412-843-2061

Rev. Norman M. Carson, Ph.D., 616 Fifth Ave., Patterson Heights, Beaver Falls, PA 15010. Phone: 412-846-3469

Rev. Joseph M. Caskey, 422 Seventh Ave., Patterson Heights, Beaver Falls, PA 15010. Phone: 412-846-0159

Rev. R. Wyley Caskey, D.D., 45 South Bryant Ave., Pittsburgh, PA 15202. Phone: 412-766-5259

Rev. George S. Coleman, Ph.D., D.D., Blair M.W. Nursing Home, Mercer Road, Beaver Falls, PA 15010. Phone: 412-843-5066

Rev. E. Clark Copeland, Th.D., D.D., 3005 Gilmore Ave., Pittsburgh, PA 15235. Phone: 412-731-1734

Rev. Joseph A. Hill, 410 Fourth Ave., Patterson Heights, Beaver Falls, PA 15010. Phone: 412-843-0658

Rev. Lester E. Kilpatrick, D.D., 1318 6th Street, Beaver Falls, PA 15010. Phone: 412-843-5351

Rev. Duncan Lowe, 2029 N. Oak Lane, State College, PA 16801. Phone: 814-237-5717

Rev. Paul D. McCracken, D.D., 3940 Bakerstown Road, Gibsonia, PA 15044. Phone: 412-443-5182

Rev. Willard G. McMillan, D.D., 1329 Book Ave., Beaver Falls, PA 15010. Phone: 412-846-1041

Rev. G.M. Robb, D.D. 2344 Perrysville Ave., Pittsburgh, PA 15214. Phone: 412-322-5674

Rev. Alvin W. Smith, D.D., Perrysville Ave., Pittsburgh, PA 15214. Phone: 412-323-8528

Rev. Wayne R. Spear, Ph.D., 3940 Bakerstown Road, Gibsonia, PA 15044. Phone: 412-443-3591

Rev. William J. Sterrett, Missionary, Japan

Rev. Bruce C. Stewart, D.D., 7959 Remington Dr., Pittsburgh, PA 15237. Phone: 412-366-5028

Rev. Johannes G. Vos, D.D., 2344 Perrysville Ave., Pittsburgh, PA 15214. Phone: 412-321-4139

Rev. John H. White, D.Min., Box 241, Darlington, PA 16115. Phone: 412-827-2531

Rev. S. Bruce Willson, D.D., 2037 McNary Blvd., Pittsburgh, PA 15221.
Phone: 412-371-9885

Rev. J. Paul Wilson, 715 North Ave., Pittsburgh, PA 15221. Phone:
412-242-6266

Rev. J. Renwick Wright, D.D., 3000 Graham Blvd., Pittsburgh, PA
15235. Phone: 412-241-2421

ROSTER OF ST. LAWRENCE PRESBYTERY

Moderator	Paul Faris
Clerk	Robert Rice
Treasurer	John Ramsey
Ad Interim Commission	Kenneth McBurney, Moderator Gene Huggins, Robert Rice, Wendell Spear
Church Extension Commission	Edward Robson, Moderator Robert McCracken, Robert Rice, Wendell Spear, Gregory Moberg, <i>ex officio</i>
Student Oversight Committee	Edward Robson, Chairman Paul Faris
Commissioners to Oversee Camps	
St. Lawrence Family Camp	Alan Burns Webster Fields
White Lake Camp	John Ramsey Wendell Spear

Almonte—273 Almonte Street, Almonte, Ontario, Canada KOA 1AO.
Phone: 613-256-2816

Pastor: Rev. Kenneth A. McBurney, 350 Almonte Street, Box 122,
Almonte, Ontario, Canada KOA 1AO. Phone: 613-256-1749.
Installed 1976.

Clerk of Session: Alan Burns, R.R. 1, Carleton Place, Ontario, Canada
K7C 3P1. Phone: 613-257-2539

Members of Session: Kenneth McBurney, Moderator; Milton Bowes,
Alan Burns, Thomas Burns

Treasurer: Jack Morton, Box 562, Almonte, Ontario, Canada KOA
1AO. Phone: 613-256-1904

S.S. Supt.: Tom Burns, R.R. 1, Carleton Place, Ontario, Canada K7C
3P1. Phone: 613-257-1924

Lisbon—Cemetery and Tuck Roads, Lisbon, NY 13658

Pastor: Rev. Paul E. Faris, P.O. Box 126-B, Lisbon, NY 13658. Phone:
315-393-7315. Installed 1971.

Clerk of Session: Dale Smith, Lisbon, NY 13658. Phone: 315-393-2988

Members of Session: Paul Faris, Moderator; Webster Fields, Dale
Smith

Treasurer: Donald Smith, Lisbon, NY 13658. Phone: 315-393-0779

S.S. Supt.: Lowell Smith, Dezell Road, Lisbon, NY 13658. Phone: 315-393-5789

Lochiel—R.R. 3, Dalkeith, Ontario, Canada KOB 1EO

Pastor: Vacant

Clerk of Session: W.C. Jamieson, R.R. 3, Dalkeith, Ontario, Canada KOB 1EO. Phone: 613-874-2028

Members of Session: Paul Faris, Moderator; William A. Brodie, W.C. Jamieson

Treasurer: Mrs. William A. Brodie, R.R. 3, Dalkeith, Ontario, Canada KOB 1EO

S.S. Supt.: Andrew Jamieson, R.R. 3, Dalkeith, Ontario, Canada KOB 1EO

Ottawa—Contact through the Almonte Congregation.

Oswego—Contact George Hueber, 52 Catherine Street, Oswego, NY 13126. Phone: 315-343-4820

Rochester Fellowship—1133 Genesee Street, Rochester, NY 14611

Pastor: Rev. Robert G. Rice, 1133 Genesee Street, Rochester, NY 14611. Phone: 716-328-8914. Installed 1979.

Clerk of Session: Gregory O. Moberg, 84 Inglewood Drive, Rochester, NY 14619. Phone: 716-328-1069

Members of Session: Robert Rice, Moderator; Gregory Moberg

Treasurer: Linda J. Fox, P.O. Box 396, Holcomb, NY 14469. Phone: 716-657-6018

Syracuse—2517 South Saline Street, Syracuse, NY 13205. Phone: 315-476-5618

Pastor: Rev. Edward A. Robson, 312 Goodrich Avenue, Syracuse, NY 13210. Phone: 315-476-3417. Installed 1968.

Associate Pastor: Rev. Charles W. Leach, Jr., 2507 South Salina Street, Syracuse, NY 13205. Phone: 315-422-0854. Installed 1978.

Clerk of Session: Gene Huggins, 5548 Bear Road, Apt. 1B, North Syracuse, NY 13212. Phone: 315-446-7078

Members of Session: Edward Robson, Moderator; George Hueber, Gene Huggins, Charles Leach, Jr., Bruce Manwaring, John Ramsey

Treasurer: Cheryl Hemphill, 153 Cook Avenue, Syracuse, NY 13206. Phone: 315-471-1361

Walton—East and Bruce Streets, Walton, NY 13856

Pastor: Rev. Robert B. McCracken, 115 Townsend Street, Walton, NY 13856. Phone: 607-865-5640. Installed 1973.

Clerk of Session: Hartley Russell, R.D. 2, Walton, NY 13856

Members of Session: Robert McCracken, Moderator; Ralph Henderson, Paul Loker, Hartley Russell, Millard Russell, Robert Russell, Wendell Spear

Treasurer: Miss Blanche Gilchrist, 126 East Street, Walton, NY 13856

S.S. Supt.: Renwick Russell, 13 South Street, Walton, NY 13856

Ministers, Retired

Rev. John O. Edgar, Route 1, Box 1551A, Rensselaer Falls, NY 13680
 Rev. F.F. Reade, c/o Mrs. Boal, 13607 122nd Ave., Edmonton, Alberta,
 Canada T5L 2W1

Licentiates

George A. Hueber, 52 Catherine Street, Oswego, NY 13126. Phone:
 315-343-4820
 Walter W. Swartz (Kit), 1330 Butternut Street, Syracuse, NY 13208.
 Phone: 315-479-5207

ROSTER OF JAPAN COMMISSION

Moderator	T. Masunaga
Clerk	S. Takiura
Treasurer	Y. Nitta
Young People's Secretary	T. Masunaga
Conference Secretary	N. Miwa
Psalm Singing Secretary	S. Takiura
Chairman, Kitasuzurandai Com.	N. Miwa
Chairman, Mukonosoo Com.	T. Shinoda

Higashisuma—2-26, 4 Chome, Ote-Cho, Suma-Ku, Kobe 654, Japan
 Pastor: Toshio Masunaga, Installed 1959. Phone: 078-731-5702

Clerk of Session: Yoshio Nitta, 4-5, 5 Chome, Katayama-Cho, Nagata-
 Ku, Kobe 653, Japan. Phone: 078-691-9039

Treasurer: Fumiko Nitta (same as above)

Kasumigaoka—8-10, 6 Chome, Kasumigaoka, Tarumi-Ku, Kobe 655,
 Japan

Pastor: Nobuo Miwa, Installed 1978. Phone: 078-707-2155

Clerk of Session: Kiyoshi Kojima, 202, 1-8, 7 Chome, Maikodai,
 Tarumi-Ku, Kobe 655, Japan. Phone: 078-781-4571

Treasurers: Kozo Kato, 4-15, 1 Chome, Midorigaoka-Higashi, Miki
 673-05 Japan. Phone: 07948-5-0140; Fujiko Yamaguchi

Keiyaku—17-31, 6 Chome, Motoyama-kita-Machi, Higashinada-Ku,
 Kobe 658, Japan.

Pastor: Shigeru Takiura, Installed 1977. Phone: 078-452-5310.

Clerk of Session: Toshiro Shinoda, 2-74, 6 Chome, Morikita-Machi,
 Higashinada-Ku, Kobe 658, Japan. Phone: 078-411-6334

Treasurer: Hirokazu Enomoto, 316 Okamoto Century Mansion, 9-30,
 4 Chome, Okamoto, Higashinada-Ku, Kobe 658, Japan. Phone:
 078-431-2613

Kita-Suzurandai (Mission Station)—4-10, 1 Chome, Izumidai, Kita-
 ku, Kobe 651-11, Japan

Pastor: William J. Sterrett, Phone: 078-592-6519

Mukonosoo (Mission Station)—26-5, 3 Chome, Mukonosoo-Hon-Machi, Amagasaki 661, Japan

Pastor: Gene W. Spear, Phone: 06-432-5343

Treasurer: Toshiko Muto, 1008, 4-3, Sumiyoshidai, Higashinada-ku, Kobe 658, Japan. Phone: 078-821-4204

ROSTER OF FOREIGN MISSIONARIES

Miss Oreta Everett, 4-1-6 Motoyama Kita Machi, Higashi Nada-ku, Kobe Shi 658, Japan. Phone: 078-441-1277

Miss Orlena Lynn, Kobe Port P.O. Box 822, Kobe, Japan 651-01. Phone: 078-242-7003

Rev. and Mrs. Gene Spear, 26-5, 3-Chome Honmachi, Mukonoso, Amagasaki 661, Japan. Phone: 06-432-5343

Rev. and Mrs. William Sterrett, 1-4-10 Izumi-Dai, Kita-ku, Kobe, 651-11, Japan. Phone: 078-592-6519

Miss Christine Boyle, Summer Institute of Linguistics, Box 169, Ukarumpa Via Lae, Papua New Guinea

SALARY SCHEDULE—FOREIGN MISSIONARIES—1981

Basic: Married—\$13,300.00

Single—\$8,867.00

Basis for salaries and increments is based on guidelines for pensions. (The above in addition to tuition through High School.)

An adjustment is made each month according to the cost of living index.

Salaries are paid monthly.

ROSTER OF SYNODICAL WOMEN'S MISSIONARY SOCIETY

WOMEN'S SYNODICAL OFFICERS

President: Mrs. John O'Neill, Winchester, KS 66097

Vice President: Mrs. Robert B. Maine, 1336 Stoney Point Lane, Wichita, KS 67209

Recording Secretary: Mrs. Don Birdsall, 965 Brentnal Rd., Pasadena, CA 91105

Corresponding Secretary: Mrs. Thomas Joseph, R.R. 2, Marion, IA 52302

Treasurer: Mrs. Willard Hemphill, 412 30th St., Beaver Falls, PA 15010

Assistant Treasurer: Mrs. Roy McDonald, 3609 6th Ave., Beaver Falls, PA 15010

Superintendents

Foreign Mission: Mrs. Sam Wilkey, 1936 Mentor, Wichita, KS 67213

Home Mission: Mrs. Orville Shoop, 1876 8th Ave., Marion, IA 52302

Literature and Mission Study: Mrs. Wilbur Copeland, 500 N.E. Englewood Rd., Kansas City, MO 64118

Temperance: Mrs. James Hatfield, 1234 9th St., Clay Center, KS 67432

Thankoffering: Mrs. Richard Marshall, 765 Nickel, Broomfield, CO 80020

Magazine Editor: Mrs. Wendell Spear, R.D. 2, Box 256, Walton, NY 13856

Historian and Librarian: Mrs. Roy Adams, R.D. 2, Darlington, PA 16115

IOWA PRESBYTERIAL

President: Mrs. Ralph Wilson, R.R. 2, Box 147, Columbus Junction, IA 52738

Vice President: Mrs. Paul Baird, Route 2, Morning Sun, IA 52640

Recording Secretary: Mrs. Orville Shoop, 1876 Eighth Ave., Marion, IA 52302

Corresponding Secretary: Mrs. Wylie Kilpatrick, Route 2, Morning Sun, IA 52640

Treasurer: Mrs. Alvin Lambert, Morning Sun, IA 52640

Superintendents

Foreign Missions: Mrs. Howard Caskey, 3025 4th Ave., Marion, IA 52302

Home Missions: Mrs. Leo Brock, R.F.D., Villard, MN 56385

Literature and Mission Study: Mrs. Edward Rice, 3130 Pioneer Ave. S.E., Apt. 16, Cedar Rapids, IA 52403

Temperance: Mrs. Ralph McDonald, Route 2, Morning Sun, IA 52640

Thankoffering: Mrs. Don Wilson, Route 2, Columbus Junction, IA 52738

Historian/Librarian: Mrs. Virginia Johnson, Morning Sun, IA 52640

Local Society Presidents

Lake Reno: Miss Willa Hogan, 406 E. Minnesota, Glenwood, MN 56334

Marion: Mrs. John McMillan, 1145 A Avenue, Marion, IA 52302

Sharon: Mrs. Wilfred Robb, R.R., Morning Sun, IA 52640

Washington: Mrs. Martha Moore, R.R. 3, Columbus Junction, IA 52738

MIDWEST PRESBYTERIAL

President: Mrs. Ralph Davidson, 932 Watson, Topeka, KS 66606

First Vice President: Mrs. Laverne Nuss, Wilson, KS 67490

Second Vice President: Mrs. Harold Ward, 3610 N. Prospect, Kansas City, MO

Recording Secretary: Mrs. Richard M. Hemphill, 4902 Belinder Ave., Shawnee Mission, KS 66205

Corresponding Secretary: Mrs. Ray Hemphill, 6321 Ulysses St., Wichita, KS 67219

Treasurer: Mrs. W.O. Martin, 3643 York Way, Topeka, KS 66604

Assistant Treasurer: Mrs. John O'Neill, Winchester, KS 66097

Superintendents

Foreign Missions: Miss Phyllis Wilson, 12133 Melody Drive #203, Denver, CO 80234

Home Missions: Mrs. Ralph Smith, 404 N. 6th, Sterling, KS 67579

Literature and Mission Study: Mrs. Robert More, Denison, KS 66419

Temperance: Mrs. James Hatfield, 1234 Ninth St., Clay Center, KS 67432

Thankoffering: Mrs. Rudy Falk, Rt. 4, Clarinda, IA 51632

Historian/Librarian: Mrs. Junior Blackwood, R.R. 2, Holton, KS 66436

Local Society Presidents

Clarinda: Mrs. Ida Whitehill, 908 S. 19th St., Clarinda, IA 51632

Denison: Mrs. Ed Hindman, Denison, KS 66419

Greeley: Mrs. Alvin Evans, 3006 12th St. Rd., Greeley, CO 80631

Hays: Mrs. Dight House, McCracken, KS 67556

Hebron: Mrs. Clyde Goodin, 1226 Clark St., Clay Center, KS 67432

Lawrence: Mrs. Ron Stegall, 721 Mississippi, Lawrence, KS 66044

Park City: Mrs. Ray Hemphill, 6321 Ulysses, Wichita, KS 67219

Minneola: Mrs. Irene Ramsay, 1310 Ave. B, Dodge City, KS 67801

Quinter EMS: Mrs. Waldo McBurney, Quinter, KS 67752

Quinter Sylvia: Mrs. Austin Mann, R.R., Quinter, KS 67752

Shawnee Cov. Daughters: Mrs. Mary Tippin, 550 E. Loula St., Olathe, KS 66061

Shawnee Missionary Guild: Mrs. William Boyle, 11905 West Terr., Shawnee, KS 66216

Sterling: Mrs. Pat Smith, 404 N. 6th St., Sterling, KS 67579

Superior-Beulah: Mrs. Nina Williams, RFD 1, Nelson, NB 68961

Topeka: Mrs. Darrell Parnell, 1600 Jewell, Topeka, KS 66604

Westminster: Mrs. Paul McCracken, 8823 Princeton, Westminster, CO 80030

Winchester EMS: Mrs. JoAnn Sedlak, Box 152, Winchester, KS 66097

Winchester Afternoon: Mrs. Robert Henning, Rt. 1, Winchester, KS 66097

NEW YORK PRESBYTERIAL

President: Mrs. Hartley Russell, Westbrook, Walton, NY 13856

Vice President: Mrs. Don Crawford, Rt. 1, Box 78, Wallkill, NY 12589

Recording Secretary: Mrs. Kenneth McBurney, 350 Almonte St., P.O. Box 122, Almonte, Ontario, Canada KOA 1A0

Corresponding Secretary: Mrs. Walter Somers, 3 E. Stone St., Newburgh, NY 12550

Treasurer: Mrs. James Hartin, 124 S. Pennock Ave., Upper Darby, PA 19082

Superintendents

Foreign Missions: Miss Rose Ellen Burns, R.R. 1, Carleton Place, Ontario, Canada K7C3P1

Home Missions: Mrs. Howard Erickson, 28 Briarwood St., Crescent, Newburgh, NY 12550

Literature and Mission Study: Miss Elaine Pierce, Rensselaer Falls, NY 13680

Temperance: Mrs. Howard Dietrich, 1009 Melrose Ave., Melrose Park, PA 19126

Thankoffering: Mrs. Fred C. Millican, 410 Woburn St., Lexington, MA 02173

Historian/Librarian: Miss Dorothea Millen, R.D. 1, Swan Lake, NY 12783

Local Society Presidents

Almonte: Mrs. David Clyde, Clayton, Ontario, Canada KOA 1P

Broomall: Mrs. Frances Ashleigh, 3012 Robin Lane, Havertown, PA 19083

Cambridge: Mrs. Janet Millican, 410 Woburn St., Lexington, MA 02173

Coldenham-Newburgh: Mrs. Margaret Klomp, 227 Montgomery St., Newburgh, NY 12550

Elkins Park: Mrs. Laila O'Connor, 2100 Disston St., Philadelphia, PA 19149

Lisbon: Mrs. Gwen Smith, Lisbon, NY 13658

Ridgefield Park: Mrs. Jean Weir, 18 Midland Ave., Bronxville, NY 10708

Walton: Mrs. Robert LaTourette, Sidney Center, NY 13839

White Lake: Mrs. Florence Lynn, White Lake, NY 12786

OHIO-ILLINOIS PRESBYTERIAL

President: Mrs. J.R. Stevenson, 22880 Manning, Farmington, MI 48024

First Vice President: Miss Lena Dixon, 600 Country Club Dr., Bloomington, IN 47401

Second Vice President: Mrs. James Wright, 2905 Gulf Drive, Orlando, FL 32801

Recording Secretary: Mrs. S.E. Boyle, 3575 Midiron Drive, Winter Park, FL 32789

Corresponding Secretary: Mrs. Charles Sterrett, 26580 Evergreen, Southfield, MI 48076

Treasurer: Mrs. Charles Craig, 305 North State, R.R. 1, Belle Center, OH 43310

Superintendents

Foreign Mission: Mrs. Ray Wampler, 1100 S. Lincoln, Bloomington, IN 47401

Home Mission: Mrs. Harry Patton, R.R. 1, Oakdale, IL 62268

Literature and Mission Study: Mrs. Perm Higgerson, 501 W. College, Sparta, IL 62286

Temperance: Mrs. Ralph Shell, 531 Charlotte, Royal Oak, MI 48073

Thankoffering: Mrs. Mel Rutherford, R.D. 2, Box 102, Belle Center, OH 43310

Historian/Librarian: Mrs. Ralph Mathews, R.R. 1, Baldwin, IL 62217

Local Society Presidents

Belle Center: Mrs. J.M. Rutherford, R.R. 2, Belle Center, OH 43310

Bloomington Phoebe MS: Mrs. Laurence Corry, 107 Johnson Ave., Bloomington, IN 47401

Bloomington WMS: (disbanded)

Oakdale: Mrs. Harry Patton, R.R. 1, Oakdale, IL 62268

Orlando: Mrs. S.E. Boyle, 3575 Midiron Dr., Winter Park, FL 32789

Selma: Mrs. Naomi Ware, 1421 Range St., Selma, AL 36701

Southfield: Mrs. Bruce Adams, 29011 Merrick, Warren, MI 48082

Sparta: Mrs. Floyd M. Finley, R.R. 3, Sparta, IL 62286

PACIFIC COAST PRESBYTERIAL

President: Mrs. Philip Martin, 380 N. Maple, Fresno, CA 93702

Vice President: Mrs. George Wagner, 4837 N. Chateau, Fresno, CA 93711

Recording Secretary: Mrs. Howard Huizing, 145 N. Harwood, Orange, CA 92666

Corresponding Secretary: Mrs. Ben Broadway, 675 Ecken Rd., El Cajon, CA 92020

Treasurer: Mrs. Donald Birdsall, 965 Brentnal Rd., Pasadena, CA 91105

Superintendents

Foreign and Home Missions: Mrs. Ben Broadway, 675 Ecken Rd., El Cajon, CA 92020

Literature and Mission Study: Mrs. James Carson, 230 Cherry Drive, Pasadena, CA 91105

Temperance: Mrs. Donald Gouge, 4826 N. Gearhart Ave., Fresno, CA 93726

Thankoffering: Mrs. Lewis Keys, 12892 Rosalind Dr., Santa Ana, CA 92705

Local Society Presidents

Fresno: Mrs. Bill Copeland, 2382 N. Bethel Ave., Sanger, CA 93657

Los Angeles: Miss Ingrid Birdsall, 866 Magnolia, Apt. 3, Pasadena, CA 91106

Santa Ana: Mrs. Howard Huizing, 145 N. Harwood, Orange, CA 92666
San Diego: Mrs. Ben Broadway, 675 Ecken Rd., El Cajon, CA 92020

PITTSBURGH PRESBYTERIAL

President: Mrs. J. Renwick Wright, 3000 Graham Boulevard, Pittsburgh, PA 15235
First Vice President: Mrs. Philip Plowmaker, 1005 Hollywood Drive, Beaver Falls, PA 15010
Second Vice President: Mrs. J. Merrill Robb, 3001 4th Ave., Beaver Falls, PA 15010
Recording Secretary: Mrs. Melville Martin, 5104 Tower Terrace, Pittsburgh, PA 15229
Corresponding Secretary: Mrs. John Vincze, R.D. 1, Box 16, New Alexandria, PA 15670
Treasurer: Mrs. John Mitchell, R.D. 2, Box 231, Volant, PA 16156
Assistant Treasurer: Mrs. George Householder, Thistle Ridge Road, Beaver Falls, PA 15010

Superintendents

Foreign Missions: Mrs. Ray Blair, R.D. 6, Box 124, New Castle, PA 16101
Home Missions: Mrs. John Lathom, 955 Eastwood Road, Beaver Falls, PA 15010
Literature and Mission Study: Mrs. John Pinkerton, 2002 13½ Street, Beaver Falls, PA 15010
Temperance: Mrs. Wyley Caskey, 45 S. Bryant Avenue, Pittsburgh, PA 15202
Thankoffering: Miss Beryl Brown, R. 4, Aiken Road, New Castle, PA 16101
Historian/Librarian: Mrs. J.R. Patterson, 3421 6th Avenue, Beaver Falls, PA 15010

Local Society Presidents

Allegheny: Mrs. R.W. Caskey, 45 S. Bryant Avenue, Pittsburgh, PA 15202
College Hill Florence Prosser: Mrs. John Pinkerton, 2002 13½ St., Beaver Falls, PA 15010
College Hill Highlanders: Mrs. Karl Cunningham, 2832 5th Avenue, Beaver Falls, PA 15010
Eastvale: Mrs. David Carson, 3606 College Avenue, Beaver Falls, PA 15010
First Beaver Falls: Mrs. Robert Lash, 511 Hillcrest Avenue, Beaver Falls, PA 15010
Geneva Guild: Mrs. Ray Vos, Reno Street Ext., Rochester, PA 15074
Geneva Lillian McCracken: Mrs. Merrill Robb, 3001 4th Avenue, Beaver Falls, PA 15010

Manchester:

New Alexandria: Mrs. John Vincze, R.D. 1, Box 16, New Alexandria, PA 15670

North Hills: Mrs. Fred Martin, 8066 Oxbridge Drive, Pittsburgh, PA 15237

Rose Point Mary Jane: Mrs. Mary Jane Wilson, R. 2, Portersville, PA 16057

Rose Point Rosettes:

Tusca Area: Mrs. Thomas Price, 2165 Tuscarawas Road, Beaver, PA 15009

Wilkinsburg: Mrs. Jane Fisher, 738 Kelly Avenue, Pittsburgh, PA 15221

**WOMEN'S SYNODICAL MISSIONARY SOCIETY
OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
STATEMENT OF RECEIPTS AND DISBURSEMENTS—COMBINED FUNDS
FOR THE YEAR ENDED, JANUARY 10, 1980**

	BALANCE Jan. 8, 1979	RECEIPTS	DISBURSE- MENTS	BALANCE Jan. 10, 1980
Contingent Fund	\$ 648.12	\$ 453.17	\$ 747.13	\$ 354.16
Life & Memorial Fund	1,640.43	582.15	0	2,222.58
Thankoffering Fund	0	23,672.16	23,672.16	0
Special Projects Fund	302.71	1,953.20	2,209.17	46.74
Designated Funds	180.45	5,562.50	5,543.98	198.97
Total	\$ 2,771.71	\$32,223.18	\$32,172.44	\$ 2,822.45

BANK ACCOUNTS

Union National Bank of
Pittsburgh—**Checking**

Contingent Fund	\$ 648.12	\$ 453.17	\$ 747.13	\$ 354.16
Life & Memorial Fund ..	1,000.00	525.00	1,000.00	525.00
Thankoffering Fund	0	23,672.16	23,672.16	0
Special Projects Fund ...	302.71	1,953.20	2,209.17	46.74
Designated Funds	180.45	5,562.50	5,543.98	198.97
				<u>\$ 1,124.87</u>

First Federal Savings &
Loan Association of
Beaver Falls—**Savings**

Life & Memorial Fund ..	\$ 640.43	\$ 1,057.15	0	\$ 1,697.58
Total				<u>\$ 2,822.45</u>

RECEIPTS

Iowa Presbyterial	\$ 1,764.96
Midwest Presbyterial	10,591.97
New York Presbyterial	5,156.88
Ohio-Illinois Presbyterial	6,428.06
Pacific Coast Presbyterial	1,328.00
Pittsburgh Presbyterial	6,627.99
Miscellaneous Contributions	268.17
Interest	<u>57.15</u>
Total Receipts	\$32,223.18

DISBURSEMENTS

Contingent Fund:

NAE Expenses	\$ 85.00
Treasurer's Bond	34.00
Uniform Program	394.00
Duplicating Expenses	53.46
Officers & Superintendents expenses	167.44
Miscellaneous	13.23
	<u>\$ 747.13</u>

Thankoffering Fund:

Home Missions	7,890.72
Foreign Missions	15,781.44
	<u>23,672.16</u>

Special Projects Fund:

Home for the Aged	500.00
Chris Boyle support	1,500.00
Air Mail Postage for Witness	209.17
	<u>2,209.17</u>

Designated Funds:

Foreign Missions	566.46
Home Missions	245.00
Japan	1,513.31
Geneva College	736.30
Seminary	608.91
Home for the Aged	468.00
Synod's Budget	255.00
Hays Congregation	10.00
Reformation Translation Fellowship	761.00
National Reform Association	30.00
Pa. Council on Alcohol	10.00
Anchorage, Alaska work	50.00
Pittsburgh Presbytery	40.00
Miss Marcia Elliott	50.00
Rev. Gene Spear	25.00
Miss Oretta Everett	50.00
Miss Orlena Lynn	25.00
Miss Chris Boyle	50.00
	<u>5,543.98</u>

Total Disbursements

\$32,172.44

Mrs. Willard Hemphill
Treasurer

CONGREGATION	DECEMBER 31, 1979 MEMBERSHIP										AVERAGE ATTENDANCE			1979 FINANCES												
	INCREASE					DECREASE					Deacons	Elders	C. Y. P. U.	RECEIPTS			DISBURSEMENTS									
	Total Membership	Communicant	Baptized, not Prof.	By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Other	Total	Deaths				To R. P. Cong.	To Other Denom.	Other	Total	Supplemental Aid From Presbytery	Other R. P. Works	Other	Total Disbursements	Cash Balance 12-31-79	Other Assets	Pastor's Salary 1980		
Clarinda	46	33	31	2					4	4	5	13	2	4	28	25	11,041	5,220	1,135	647	5,957	12,959	1,583	6,350		
Deaton	98	98	80	18	1	2			3	2	1	3	6	69	60	8	32,612	32,612	10,300	3,500	1,788	17,289	32,887	9,682		
Gresley	88	87	79	8					3	1	1	2	4	7	4	30	24,055	24,055	8,144	2,422	2,743	9,484	22,793	4,579		
Hays	29	31	21	10	1	1			2	2	4	40	36			No	9,600	21,843	31,443	11,090	1,260	250	21,148	2,027		
Hebron	67	72	56	16	3	3			6	1	1	4	3	40	38	No	31,236	31,236	10,077	3,338	190	18,617	32,222	13,891		
Lawrence	63	49	35	14							4	10	47	2	2	No	21,755	21,755	12,000	800	285	12,809	25,704	13,200		
Minneapolis	45	45	39	6					1,399				34	12	No	1	37,766	37,766	14,400	1,000	4,015	27,988	11,399	15,400		
Park City	34	38	23	15	4	6	1		11		5	2	7	1	29	Yes	15,148	15,148	6,050	1,200	404	7,083	14,737	6,390		
Quinter	91	89	68	21	1	1			2	2	1	1	4	5	4	Yes	30,014	30,014	13,437			16,520	29,957	100		
Shawnee	131	136	103	33	2	5			3	12	2	5	7	8	10	85	80,805	80,805	13,500	13,510	4,720	85,853	100,583	7,500		
Sterling	105	104	81	23	2	2			4	1	1	1	2	5	6	7	60,096	60,096	12,300	6,750	1,384	36,785	57,219	11,750		
Superior-Beulah	58	54	44	10					1	1	2	4	4	3	4	Yes	13,389	13,389	4,500	1,025	683	5,991	12,199	5,456		
Topoka	153	151	126	25	1	2			3		4	1	5	7	8	110	64,339	64,359	15,300	17,000	1,253	31,213	64,766	16,500		
Westminster	51	46	31	15					1	2	3	5	8	1	3	55	1,720	32,581	34,271	15,700	1,500	993	33,069	3,645		
Winchester	84	79	63	16	1	1			2	2	6	1	7	4	4	Yes	32,803	32,803	12,504	6,925	1,200	16,543	36,772	2,885		
*does not include 1 member who is a teaching elder listed under "ministerial members"																										
Hot Springs	6								**6																	
**Congregation disbanded Feb. 20, 1979; members added to Presbytery's Roll																										
Ministerial Members	28	26	26																							
On Presbytery's Roll	4	7	7		6				6	2		1	3													
TOTALS	1,179	1,145	913	232	14	10	27	3	3	57	16	30	29	16	91	60	830	710	79	9	164,432	569,503	530,823	86,128	38,850	172,691

CONGREGATION	DECEMBER 31, 1979 MEMBERSHIP												AVERAGE ATTENDANCE				1979 FINANCES																	
	INCREASE						DECREASE						DEACONS		SABBATH SCHOOL		PARSONAGE		RECEIPTS				DISBURSEMENTS				CASH BALANCE 12-31-79	OTHER ASSETS	PASTOR'S SALARY 1980					
	Total Membership		Communicant		Baptized, not Prof		By Baptism		By Prof. of Faith		From Cov. Cong.		From Other Denom.		Other		Total		C. Y. P. U.		Worship		Sabbath School		Other R. P. Works					Other		Total Disbursements		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
Total Membership 1978	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68
NEW YORK PRESBYTERY																																		
CONGREGATION																																		
Broomall	87	86	52	14	1	2		2	5					6	6	3	60	30	4	Yes	4	Yes	4,548	37,518	37,518	12,100	5,500	2,145	18,293	36,038	4,028	10,399		
Cambridge	41	41	32	9	1				1			1				1	24	16	6	Yes	6	Yes	500	14,472	14,472	6,125	2,200	200	5,433	13,958	1,014	11,468	9,100	
Coldenham-Newburgh	102	106	82	24	2	8	1		11					6	7	5	83	70	8	Yes	8	Yes	837	68,414	68,414	14,000	5,000	11,964	37,201	68,185	1,086	172,399	14,500	
Easton ^d	4	11	5	6	1			6	7							0	10		No		No	1,511	10,800	11,183	21,983	10,873		10,500	21,873	1,621		11,000		
Elkns Park	51	50	44	8				2	1	4	2	1		2	5	3	30	15		Yes		Yes	682		20,903	20,903	11,392	487	1,964	5,258	19,101	2,454	11,076	
Ridgfield Park ^b	86	90	79	11	2	3	1		6		2			2	4	4	40	24		No		No	11,924	143,500	143,500	5,100	5,050	2,000	134,226	146,376	9,051	157,360		
White Lake	16	16	15	1					0					0	3	23	16		No		No	771	14,308	14,308	5,000	700	52	8,690	14,642	437	9,227			

CONGREGATION	DECEMBER 31, 1979 MEMBERSHIP										AVERAGE ATTENDANCE			1979 FINANCES																				
	INCREASE					DECREASE					Worship	Sabbath School	C. Y. P. U.	Parsonage	RECEIPTS				DISBURSEMENTS				Cash Balance 12-31-79	Other Assets	Pastor's Salary 1980									
	Total Membership	Communicant	Baptized, not Prof.	By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Other	Total	Elders					Deacons	Supplemental Aid From Presbytery	Other	Total Receipts	Pastor's Salary	Synod's Budget	Other R. P. Works	Other				Total Disbursements								
																											Deaths	To R. P. Cong.	To Other Denom.					
	Total Membership 1978	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Allegany	57	56	54	2		1			1	1		2	3	9*	35	30	0	No	3,836	50,314	30,314	12,100	2,395	3,028	16,298	33,822	328	35,344	12,100					
College Hill	198	209	153*	53	5	8	2	2	19	1	2	3	6	3	3	90	90	No	824	71,749	71,749	13,000	9,504	35,084	76,688	19,882	2,866							
Covenant Fellowship	66	70	54*	16	3	3	4		10		3	3	6	4	90	90	No		34,014	34,014	17,200	4,510	2,435	8,991	33,136	1,712		19,200						
Eastvale	84	85	65	20	1	3			4		1	1	1	3	5	54	53	6	888	29,936	29,936	11,700	3,212	2,254	12,008	29,934	1,310	1,173						
First Beaver Falls	180	162	128*	34	1	2	2		18	20	8	10	91	56	8	Yes	1,947	47,829	47,829	13,000	8,060	2,215	24,703	47,978	2,316	38,500	15,700							
Geneva	190	180	149*	35	2	3	1		6	3	4	16	11	200	90	8	No	3,519	104,114	104,114	14,700	13,700	5,128	62,569	105,997	3,890	7,752	13,000						
Manchester	69	90	69	21	2	9			2	13		6	3	37	32	0	Yes	3,191	29,521	29,521	12,700	315	350	9,454	22,812	3,890	7,752	13,000						
New Alexandria	92	89	52	37	4	1	5		4	6	3	8	2	6*	52	41	0	Yes	5,643	21,491	21,491	11,500	300	1,492	7,795	21,927	9,247	7,700	12,000					
New Canfield	17	17	15	2								3	2	8	0	Yes	155	6,748	6,748	2,900	238	3,648	9,778	125	39,000	3,000								
North Hills	116	121	78*	43	5	2	3		13		8	4	5	100	80	0	No	1,270	67,059	67,059	17,100	12,193	6,192	32,794	68,269	60	250,000							
Riverside	90	86	60	26	1	1	3		2	5	4	3	39	24	0	Yes	921	17,569	20,569	11,850	330	288	7,257	19,723	4,783	13,000								
Rose Point	77	80	65	15	3	1	5		1	10		6	7	6	55	11	Yes	9,523	30,685	30,685	11,000	4,673	4,221	17,801	37,497	2,511	6,588	13,000						
Tunes Area	47	60	22*	29	2	1			3		3	1	36	36	7	No	24,109	36,188	36,188	10,500	500	400	31,791	45,191	15,067	13,224	11,500							
Union ^a	27	24	24						3		3	10	6	0	0	No	1,409	24,115	24,115	2,300	850	19,659	22,709	3,313	5,000	2,500								
Wilkesburg	18	18	15									1	4	14	0	0	No	324	6,324	6,324	1,915	530	261	3,000	6,206	442								
State College ^a	0	6	3	3	1	2	3		6																									
* does not include 12 members who are teaching elders																																		
† Ministerial Members ^a																																		
† Trustees																																		
† Estimated Budget Supply																																		
Ministerial Members	31	33	33							4				2																				
On Presbytery's Roll	1	1	1																															
TOTALS	1,374	1,376	1,041	335	26	31	28	8	6	97	12	22	26	33	95	65	85	1,076	721	56	*	73,011	3,000	351,506	554,526	163,364	66,000	40,738	57,161	395,672	427,400			

	DECEMBER 31, 1979 MEMBERSHIP										AVERAGE ATTENDANCE			1979 FINANCES																			
	INCREASE										DECREASE			Parsonage	C. Y. P. U.	Sabbath School	Worship	RECEIPTS			DISBURSEMENTS					Cash Balance 12-31-79	Other Assets	Pastor's Salary 1980					
	Total Membership	Communicant	Baptized, not Prof.	By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Other	Total	Deaths	To R. P. Cong.	To Other Denom.	Other					Total	Synod's Budget	Other R. P. Works	Other	Total Disbursements											
Total Membership 1978	2	1	5	5	6	7	9	10	11	12	13	14	15	16	17	18	19	20	21	22	a. 1,583	23	24	25	26	27	28	29	30	31	32	33	34
Higashimura	54	53	41	14	2		2	2			1			1	1	3	49	26	10	Yes				19,620	19,620	14,476	1,367	3,879	19,722	1,481	2,941	1,484	
Kaunigoku	38	39	26	13			2	2						1	1	1	3	26	28	4	Yes				12,745	12,745	9,088	480	5,855	15,403	19,450	7,824	
Keiyuto	61	64	37	27	4			4							1	1	2	26	26	10	Yes				12,086	12,086	8,908	613	3,576	13,097	(-624)	6,812	-1,432
Mukonago *	0	1	1	0	1		1	1								0	0	13	24	1	Yes				3,757	5,239		878	5,914	2	3,762		
Kitazurandai *	0	0	0	0			0	0								0	0	0		0				185	933	102	1,035		1,044	1,044	176		
*Mission Station																																	

	DECEMBER 31, 1979 MEMBERSHIP										1979 FINANCES																							
	INCREASE					DECREASE					AVERAGE ATTENDANCE			RECEIPTS			DISBURSEMENTS																	
	Total Membership	Communicant	Baptized, not Prof.	By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Other	Total	Deaths	To R. P. Cong.	To Other Denom.	Other	Total	Parsonage	C. Y. P. U.	Sabbath School	Worship	Deacons	Elders	Other R. P. Works	Other	Total Disbursements	Cash Balance 12-31-79	Other Assets	Pastor's Salary 1980								
Jews	362	334	258	78	3	5			8		9	1	26	23	10	177	89	11	4	7,014	1,000	96,868	99,868	23,933	7,043	3,580	64,153	97,559	9,223	26,333	24,009			
Midwest	1,174	1,143	913	232	14	10	27	3	57	16	30	29	16	91	60	67	830	710	79	9	101,716	11,320	509,503	520,423	184,432	80,765	20,465	291,729	537,411	45,128	32,850	172,601		
New York	372	368	317	71	6	14	4	9	1	34	3	4	14	21	27	19	270	171	18	4	20,743	10,800	310,301	321,101	64,690	19,937	19,345	220,201	322,173	19,671	371,629	34,600		
Ohio-Illinois	902	952	737	214	13	13	55	11	44	106	9	57	16	10	92	53	45	695	556	31	7	135,706	26,010	437,504	458,514	122,774	39,153	39,777	239,213	440,317	153,906	50,379	182,295	
Pacific Coast	408	402	306	102	13	12	7	1	33	2	9	18	8	37	19	26	276	215	2	2	38,835	286	715	296,715	81,438	19,506	13,787	187,538	302,269	33,281	85,048	85,560		
Pittsburgh	1,374	1,376	674	335	26	31	26	8	6	97	12	22	28	33	95	68	85	1,076	721	56	8	73,011	3,000	551,856	554,856	163,505	65,009	40,788	301,344	570,706	57,161	398,572	127,960	
St. Lawrence	310	321	246	81	12	12	11		35	2	12	3	7	24	19	18	274	182	21	6	40,694	9,325	152,493	161,818	56,813	10,573	10,646	92,298	170,330	32,182	21,603	69,125		
TOTAL-Home Field	9,134	9,178	6,041	1,113	87	92	135	31	55	400	44	143	95	114	396	289	270	3,600	2,644	216	40	417,722	81,455	2,352,240	2,413,695	675,995	221,006	147,388	1,396,476	2,440,865	390,552	986,374	666,134	
Japan Commission	156	162	108	54	6	1	2	9			1	1	1	3	5	8	114	104	25	4	5,491	2,414	48,310	50,724	32,452	2,460	20,268	55,180	1,035	39,969	31,890			
Ministerial Members On Presbytery's Roll	3,069	3,079	3,912	1,167	93	93	135	33	55	409	45	144	96	114	399	274	278	3,714	2,748	241	44	423,213	83,869	2,400,550	2,464,419	708,447	221,006	149,848	1,416,744	2,496,045	391,587	1,023,943	698,024	
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